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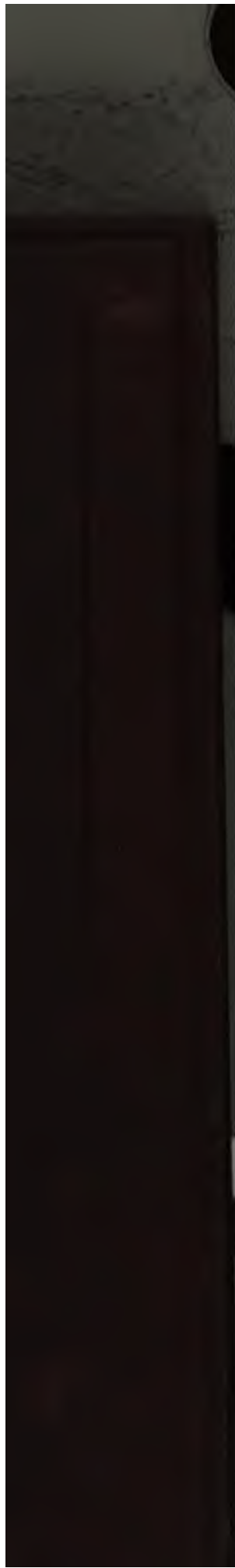
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RITUALISM

LONDON : PRINTED BY
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AND PARLIAMENT STREET

A FEW
FACTS AND TESTIMONIES
TOUCHING
RITUALISM

BY
OXONIENSIS

SECOND EDITION
WITH ADDITIONAL APPENDICES

LONDON
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1875

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PREFACE

TO

THE FIRST EDITION.

AS MISREPRESENTATIONS are not unfrequently made respecting the character of 'Ritualism,' so-called, the sentiments of the Bishops, and the decisions of the Law Courts respecting it, it is thought that the following Plain Statement of Facts and Collection of Testimonies on the subject may, at the present time, not be without its use.

The language and tone adopted by Ritualists—almost without a parallel in Christian controversy—against all, whether Bishops or others, who expose their principles and their aims, will perhaps open the eyes of some to the true source and spirit of a system which, far from showing 'honour to whom honour is due,' 'despises dominion,' and does not hesitate to 'speak evil of dignities.'

The facts and testimonies of the following pages are submitted to the calm consideration of all who love the Church of England as Reformed three hundred years ago, and are really concerned in the maintenance of the Truth for which our forefathers died.

Such Testimonies might have been greatly multiplied. The difficulty has been, not what to adduce, but what to exclude. But it was felt that all conciseness was desirable that was consistent with the simple and clear exhibition of the actual facts of the case.

PREFACE

TO
THE SECOND EDITION.

IN issuing a Second Edition of this Book, which the Author's engagements have for some weeks prevented, a word or two may be desirable.

1. Through GOD's mercy some few rays of light seem visible.

a. The Public Worship Regulation Bill has now become law, passed with an enthusiasm and unanimity almost unprecedented in Parliamentary legislation.¹

That Act will come into operation in July next. And it will doubtless remove some of the difficulties in the way of bringing the law to bear on those who have hitherto steadily set it at defiance.

b. Something has been done to promote Combined Defensive Action² on the part of the 'High' and 'Low' sections of the Church.

Nothing can be more opportune than this movement, and nothing more important.

¹ See Appendix X. Strange—that any intelligent person can attribute the passing of that Bill to a 'panic'!

² See pp. 170–172.

The Address of its Committee is given in Appendix VII., and there is no reason why it should not commend itself to the cordial sympathy and support of every loyal Churchman.

c. The more recent Address of the Archbishops and Bishops (Appendix VIII.) calls renewed attention to the 'serious evils' that disturb the Church, and the 'grave circumstances,' that render this fresh episcopal expostulation necessary.

All these are hopeful signs.

2. *On the other hand, the special danger of the present hour is that of Compromise.*

And it is a danger all the more real because of the apparent sanction given to it, as to one point at least, in the episcopal manifesto just alluded to.

The 'Eastward Position' is referred to in that manifesto as not necessarily possessing any doctrinal significance. But—whatever it may be in itself—it is as a symbol of doctrine that this novelty has been introduced into the Reformed Church of England. It is as a symbol of doctrine that those who have introduced it express their determination to continue it. And it is as a symbol of doctrine that five thousand of the Clergy and one hundred and fifty thousand of the

lay members of the Church are solemnly protesting against it.¹

And the meaning of the symbol is this. It is a visible sign of the assumption by the officiating Minister of the power to offer a propitiatory sacrifice on behalf of the congregation.² And therefore the issue involved is nothing less than this :—Are we to have a Christian Ministry or a Sacrificing Priesthood? The LORD's Supper or the Sacrifice of the Mass? The Reformation or—Rome?³

If that Position should unhappily be legalised—thank God ! it is at present illegal—the consequences would probably be fatal to the peace and to the unity of the Church.

There are many who would doubtless feel it impossible to remain in connection with a Church which had compromised, as they would believe, the Truth of God, by leaving so vital a point an open question.

If, on the other hand, the enforced prohibition of this novelty should lead to secession in the other direc-

¹ See the admirable letter of the Bishop of Durham, given in Appendix IX.

² It is not implied that every one who has adopted the Eastward Position goes so far as this. *But this is what their leaders mean*, however their followers may fail to see it. See the 'Ritual Reason Why,' Question 345, and Bennett's Evidence before the Ritual Commissioners, 2607-11, given *infra*, p. 188.

³ See the important Address of the English Reformation Defence Committee, given *infra*, p. 210.

tion, it would but accelerate a crisis *which must sooner or later occur under any circumstances*, unless the Church is prepared to concede, for the sake of nominal union, the utmost demands its Romanising members may please to make.¹

There is a 'charity' which is Unfaithfulness to Truth. But 'the wisdom that is from above is *first pure, then peaceable*. The tendency of the age is to reverse this order—an order laid down by inspiration of the HOLY GHOST.

The Author is thankful for the favourable notices by the Press of the former Editions of this Book, and for its rapid sale.

He is persuaded that there is a depth of Protestant feeling in the heart of the Nation; and that it only needs to be awakened by the knowledge of the real character and aim of the Ritualistic conspiracy.

He has been requested to publish a cheaper edition for popular circulation. On this point he reserves his decision.

¹ Let it be remembered that the tactics of the Romanizers are somewhat changed. Their aim now is to concentrate their efforts on the attainment of one object at a time. If the 'Eastward Position' were conceded, as some minor points have been, still nothing would be gained in the direction of peace. Other demands would follow, one by one. And concession would prove to be as false in expediency as it assuredly is wrong in principle.

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RITUALISM.

PART I.

SECTION I.

PRELIMINARY.

RITUALISM is the latest phase or 'development' of the so-called 'Catholic Revival;' in other words, of the Movement which was initiated just forty years ago by the well-known series of publications called 'Tracts for the Times.'

Ritualism is the visible expression of advanced Tractarian principles. It is to the eye what preaching is to the ear. And that which it is intended to symbolise, or exhibit by visible sign, differs little, if at all, from the Romanism of the Middle Ages.

The large number of secessions to Rome that followed the teaching of the earlier Tractarians startled those leaders of that movement whose desire was not to cause isolated perversions, however numerous, but to Romanise the Church. Suddenly and simultaneously,

in the principal churches where these doctrines had been taught, appeared 'altar' lights, vestments, incense, genuflexions, elevation of the elements, prostrations, and all the outward acts and ceremonies expressive of belief in the actual, personal, 'objective,' presence of Christ Himself upon the 'altar' in or 'under the form of' bread and wine. Simultaneously with this development the tide of secession Romewards ceased. Having attained to some extent what was desired within the bosom of the Church itself, those about to secede were induced to remain, reluctantly in some cases, and more as a matter of duty than of choice and preference.¹

Ritualism is Romanism in its essential and outward characteristics. The aim of its advocates is—and this must be borne in mind—not to lead to the Church of Rome, *per se*, but to Romanise the Church of England. Should they succeed in this, they hope to go a step farther, and effect the reunion of the Church, in its corporate character, with Rome at least, if not with the Greek Church also. And this is called 'the Reunion of Christendom : ' all non-Episcopal Churches (even the Established Church of Scotland), whatever the spiritual life they exhibit, being excluded in the creed of Ritualists from their idea of Christendom. The spiri-

¹ ' *My personal tastes* would certainly lead me to *prefer the Roman service* to our own ; but my *duty becomes more clear every year*, and my hopes higher for the result of patient continuance in the path appointed me.'—*Autobiography in 'the Church and the World,'* p. 243.

tual oneness of Christ's true Church is thus confounded with a mere visible unity of external organisation.

The simply Romish character of the Ritualistic system has been pointed out over and over again by most of the Bishops of the Church, and also by many of its eminent divines 'High' Church as well as 'Low' Church. The Law Courts also, in their proper province as interpreting the language of the formularies of the Church, have pronounced its distinguishing practices illegal.

The effect of all this on the leaders of the movement has been, not to induce reflection and reconsideration, not to suggest doubt as to the correctness of their principles; but to lead, first of all, to vituperation and abuse, and that in most unmeasured terms, of all opponents, whether Bishops or others, who expose their aims; and, secondly, to a desire to hit upon some plan or arrangement which shall place them at once—while retaining their position in the Church of England—free from Episcopal interference, and independent of the decisions of the Courts of Law. And, as if this were not so certain of accomplishment, or as a preliminary step towards its possible accomplishment, their latest efforts are directed to effect a disruption of the union of Church and State.

That such an attempt will succeed we do not believe. It is sufficiently sad that men can eat the bread of a

Reformed Church while teaching doctrines which that Reformed Church has deliberately repudiated. But that, after the teaching has been pronounced disloyal, after their essential principles have been authoritatively declared to be inconsistent with the formularies they have voluntarily subscribed, they should first ignore such decision, then refuse obedience to such authority, and finally endeavour—retaining their position and their emoluments in the Church of England—to place themselves beyond interference by the one and control of the other, this shows an obliquity of moral sense almost unparalleled, and amounts to an attitude of rebellion and defiance which would be tolerated for one moment in no other organised society, perhaps, on the face of the globe.

And it is the more significant in the case of those one of whose principles, originally paraded with some ostentation, was announced to be οὐδὲν ἄνευ ἐπισκόπου.

That it may be reconciled to the conscience in individual cases by some process of subtle casuistry is no doubt true. What they are pleased to call the 'Catholic Church' may be supposed to present a claim prior to that particular branch of the Catholic Church to whose formularies they have deliberately signified their assent. And so, vague principles of the former may be supposed to supersede plain and solemn obligations of the latter. But if so, it only shows to what an extent persistent adherence to a theory may tend to

blind the understanding, blunt the conscience, and harden and petrify the heart.

Every statement above made is capable of proof from the pages which follow. Those pages consist almost entirely, as the title of this pamphlet indicates, of facts and testimonies. It was desired that the authors should speak for themselves. And little more is added than what was actually needed to make those testimonies clear.

One word more may be necessary here.

It is a favourite *ruse* with Ritualists to represent opposition to their practices as coming from the 'Low' Church, or, as they are pleased to call it, the 'Puritanical' section of the Church. Nothing is more contrary to the fact. Some of the most effective exposures of their designs have proceeded from the pen of so-called 'High' Churchmen. And rightly and naturally. For 'High' Churchmen and 'Low' Churchmen may well unite against a foe with which neither the one nor the other holds much in common; a foe whose essential principles are absolutely hostile to the truth of that gospel of the grace of God which both 'High' Churchmen and 'Low' Churchmen desire firmly to uphold and maintain.

For the purpose of opposing Ritualism, should union with the 'Low' Church Section be desired by the 'High' Church Section of the Church, the author would remark, that (as the author of 'Quousque'

so well observes) the 'Church Association,' which aims to represent not a mere section of the Church of England, but the Church itself, presents a platform on which both can meet, and without compromise of individual principles of conscience, harmoniously and—God grant it!—successfully co-operate.¹

¹ The ENGLISH REFORMATION DEFENCE COMMITTEE, composed of both sections of the Church, are now taking energetic action in this direction. *O si sic omnes!*

SECTION II.

RITUALISM—WHAT IS IT?

IT IS THE OUTWARD EXPRESSION OF DOCTRINE.

‘Ritualism is, or is believed to be, the outward and visible sign and expression of doctrinal opinions which are explicitly or implicitly held by most, if not by all, of those who assist in or countenance its development.’—Rev. T. W. PERRY, in *Church and the World*, p. 447.

‘Ritual is the expression of doctrine, and a witness to the sacramental system of the Catholic religion.’—*Directorium Anglicanum*.

‘Ritualism is the object-lesson of religion.’—*Church and the World*, p. 37.

IT IS THE ASSIMILATION OF THE WORSHIP OF THE CHURCH OF ENGLAND TO THAT OF THE CHURCH OF ROME.

‘The Ritualistic development of the present day is a revival of the movements of Laud in the seventeenth century, and of Dr. Newman thirty years ago. But it has peculiarities of its own which enable us to consider it apart from them. In the precise form which gives it the name of “Ritualist,” it is of sudden growth—the work almost of the last three years—a phenomenon which has taken the nation and Church by surprise. At once, in a hundred or more churches (so we

are told), appeared coloured vestments; candles lighted during the Communion in the morning, and during the Magnificat in the afternoon; a new liturgy interpolated into that established by law; prostrations, genuflexions, elevations, never before seen; the transformation of the worship of the Church of England into a likeness of that of the Church of Rome so exact as to deceive Roman Catholics themselves into the momentary belief that they were in their own places of worship.'—*Quarterly Review*, January 1867, pp. 441-2.

IT IS AN ORGANISED EFFORT TO REVIVE WITHIN THE CHURCH OF ENGLAND THE ROMISH SYSTEM OF THE MIDDLE AGES.

The Rev. J. M. Capes, who was led by Tractarian teaching to join the Church of Rome, but who afterwards came back to the Church of England, in an interesting and touching account of the mental process which led to both those steps, relates (*inter alia*) a conversation he had as an undergraduate at Oxford with one of the earlier Tractarians, who touching on the subject of symbolism enquired—

“Are you interested in the question of symbolism, Mr. Seymour? It is a subject which seems to have much attraction for undergraduates, judging from the proceedings of our Architectural Society.”

“Not very much, sir,” I answered, afraid that he would think me lamentably wanting in good feeling.

“Ah well!” he replied, “it will come, it will come. For myself, I look to the symbolism of the Church as the most efficient instrument for converting the whole nation.”

He represents 'Yorke' as adding subsequently :—

'It is for us as Anglo-Catholics *to labour for the revival of the Anglo-Catholic system of the Middle Ages*, as embodied in the glorious works of our English forefathers.'—*To Rome and Back*, pp. 72–73.

'Let us look to the precedent of the Middle Ages.'—Rev. S. BARING GOULD in *Church and the World*, p. 103.

'The object of RITUAL RESTORATION is a return to an *older state of things*, which the existence still of certain laws implies to be *a better condition than that which the last three hundred years have for the most part witnessed*.'—Rev. T. W. PERRY, *Church and World*, p. 500.

'Our object and desire is to restore the Church of England in her beauty and in her ritual to what she was before the Reformation.'—Rev. G. NUGEE, *Ritual Commission, First Report*, p. 57, No. 2158.

'Our churches are restored after the mediæval pattern, and our ritual must accord with the Catholic standard.'—See p. 15.

'The founders of the Oratory [proposed to be established by members of the Church of England (!) in London] would not be satisfied until they had restored to the Church of England a rendering of the sacred mass, which was fully mediæval in the correctness of its use, and more than mediæval in the richness, costliness, taste, and perfection of its details.'—See p. 23.

SECTION III.

RITUALISM A ROMEWARD MOVEMENT.

THE fact that Ritualism, as to its essential principles, is a Romeward movement cannot be denied by any who are aware of its history and its aims. But if any reader of the following pages should be disposed to doubt it, I would ask his attention to the following admissions and testimonies on the subject.

Mark, for instance, the language of the Bishops.

BISHOP OF LLANDAFF.

‘This has been called a Romeward movement, while others have denied that it is so. I cannot but consider this a Romeward movement, and a very rapid movement.’—*Speech in Convocation*, February 1866.

BISHOP OF ST. DAVID’S.

‘Nothing in my judgment can be more mischievous, as well as in more direct contradiction to notorious facts, than to deny, or ignore, the Romeward movement.’

BISHOP OF WINCHESTER (Wilberforce).

‘I hate and abhor the attempt to Romanise the Church of England.’—*Speech in the House of Lords*, 1873

BISHOP OF BATH AND WELLS, 1873.

‘It is notorious that there are those in the Church at the present day who have deliberately and avowedly undertaken the task of revolutionising the Church of England as to her doctrine and her ritual, and of effecting her reunion with the Church of Rome.

‘There is a deliberate conspiracy somewhere to bring back the Church of England to communion with and obedience to the Pope of Rome.’

BISHOP OF GLOUCESTER (Ellicott), 1873,

‘expressed his opinion that what had been called the Ritualistic movement had now passed into a distinctly counter-Reformation movement, and would, whenever sufficiently sustained by numbers and perfected in organisation, reveal its ultimate aim with clearness and decision. . . . It was now not merely a question as to unauthorised additions, which it had been urged over and over again, were no worse than unauthorised omissions ; it was now a question whether usages designed to symbolise serious modifications, if not reversals, of Reformed teaching and doctrine, could any longer be tolerated, as they had been tacitly tolerated, be the earnestness and devotion of those who upheld them what they might.’—*Times Report*, November 3rd.

BISHOP OF PETERBOROUGH (Charge 1872).

‘No one can deny—the most advanced members of the party do not themselves care to deny—that it is, in its latest development, marked by a close and even servile imitation of all the minutest details of Roman Catholic ceremonials ; a hankering after Romish theology and Romish forms of private devotion ; an almost childish affectation of all the most Romish modes of thought and forms of expression.’

THE LATE BISHOP OF CARLISLE (Dr. Waldegrave), in a Pastoral Letter to the Clergy of his diocese in 1866, said :—

‘There can be no longer any doubt that there exists at this moment, within the pale of the Church of England, an organised combination, the object of which is the reinstatement amongst us of those distinctive observances and doctrines of the Church of Rome, which were cast forth at the time of the blessed Reformation.’

ARCHBISHOPS OF CANTERBURY AND YORK.

Replying to a memorial signed by 60,000 lay members of the Church of England calling attention to the Romish character of the Ritualistic movement, the Archbishops write :—

‘There can be no doubt that the danger you apprehend of a considerable minority both of Clergy and Laity amongst us desiring to SUBVERT THE PRINCIPLES OF THE REFORMATION *is real*. . . .

‘We feel justified in appealing to all reasonable men to consider whether THE VERY EXISTENCE OF OUR NATIONAL INSTITUTIONS FOR THE MAINTENANCE OF RELIGION IS NOT IMPERILLED BY THE EVIL OF WHICH YOU COMPLAIN.’

To these testimonies may be added that of the late Archbishop Longley, who is reported to have said, that ‘the Ritualists were doing all they could to turn the Communion into the Mass ; whereas the Reformers died to turn the Mass into the Communion.’

Mark again the testimonies of the Press :—

ATHENÆUM (November 7, 1868).

‘It is time to drop the word Ritualist. So long as there was any doubt in the matter it was a useful word. But now that a Church-Union, as it calls itself, collects funds and backs the *plainest declarations of Roman doctrine* on the part of its members, it is idle to treat those members as anything but adherents of the Papal System, looking forward to union with Rome.’

TIMES.

‘It is alike a scandal and an injustice that such a party as the Archbishops describe *should have any standing whatever* within the Church.’

As early as May 1843, the QUARTERLY REVIEW thus writes :—

‘Though we decline entering into any questions of Tractarian doctrine, there is one point in some degree doctrinal to which we have already alluded, but which we must more particularly notice before we enter into the detail of the Tractarian innovations, because it seems to us to be a strong symptom of that indirect approximation to Romanism which is our main objection to the whole Tractarian system—we mean the pre-eminent and emphatic reverence with which they use the term *Catholic*, contrasted with the low, disparaging, and even repudiating tone in which everything *Protestant* is mentioned.’

And again :—

‘We must insist that their private feelings cannot, in any forum, either of law or conscience, justify their countenance of practices which are but too generally understood, and

have been by their original promoters avowedly adopted and recommended, as a solemn and continuous protest against the Reformation—" *the odious Reformation!*"—and which have in some notorious instances led to downright apostacy. But open defection, even when we suspect it to be the result of an irregular intellect, or a morbid vanity, is less deplorable and infinitely less dangerous than the masquerade orthodoxy whose heart is already reconciled to Rome, though its hands are still willing to carry the *bag* and to take the *sop* and to participate in the communion of the Anglican Church, as Judas did at the Last Supper.'—P. 287.

And once more :—

'There are many who would regard the conscious imitation of anything that relates to the Church of Rome one of the foremost offences of the Ritualistic party. The fact is undoubted.'—*Quarterly Review*, January 1867, p. 450.

SECTION IV.

*THE AIM OF RITUALISTS, AS STATED BY
THEMSELVES.*

THE ULTIMATE AIM :—

*To effect union perhaps with the Greek Church, certainly
with the Church of Rome.*

THE IMMEDIATE AIM :—

*To introduce Romish doctrine into the Church of England
by means of Ritual, or Ceremonial.*

THE Rev. E. L. Blenkinsopp, in his Essay on the
'Reunion of Christendom' in 'The Church and the
World,' 1st series, 2nd edition, pp. 212-213, thus
expresses himself :—

'Anglicans are reproached by Protestants with their re-
semblance to Romans ; they say a stranger entering into a
church where Ritual is carefully attended to might easily
mistake it for a Roman service. OF COURSE HE MIGHT ; *the
whole purpose of the great revival has been to eliminate the
dreary Protestantism of the Hanoverian period and restore
the glory of Catholic worship. Our churches are restored
AFTER THE MEDIEVAL PATTERN, and our Ritual must accord
with the Catholic standard. . . . Ritual, like painting
and architecture, is only the visible expression of divine*

truth. Without dogma, without an *esoteric meaning*, Ritual is an illusion and a delusion; a lay figure without life or spirit, a *vox et præterea nihil*. The experience of the last century shows that it is impossible to preserve the Catholic faith excepting by Catholic Ritual; the experience of the present century equally makes manifest the fact, that the revival of the Catholic faith must be accompanied by the revival of Catholic Ritual; and still more, that the surest way to teach the Catholic faith is by Catholic Ritual.'

PROCESS RECOMMENDED.

'Let a gradual change be brought in. A choral service, so far as Psalms and Canticles are concerned, on some week day evening will train people to like a more ornate worship, and that which began as an occasional luxury, will soon be felt a regular want. Where there is monthly communion let it be fortnightly, where it is fortnightly let it be weekly, where it is weekly let a Thursday office be added. Where all this is already existing, candlesticks with unlighted candles may be introduced; where these are already found they may be lighted at Evensong; where so much is attained the step to lighting them for the Eucharistic office is not a long one. Where the black gown is worn in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see that some advance, all in the same direction, can be made, and that without any offence taken.'—*Church Times*, March 30, 1867.

PROGRESS ALREADY MADE.

The Rev. T. W. Perry, in 'The Reasonable Limits of Lawful Ritualism' ('Church and the World,' p. 446),

refers to a period, when Ritualism had scarcely advanced beyond those Accessories of Divine Service which are known as the 'Ornaments of the *Church*,' or, where it did exceed them, had only aimed at 'the surplice in the pulpit, and a black stole instead,' &c. He adds that now (1866) 'Ritualism has travelled farther into its own more proper region of the Ornaments of the *Minister* and *Ceremonial Usages*.'

The contrast between its present advanced position and its earlier development is more plainly stated by the Rev. Orby Shipley in a sermon advocating in strong terms the 'Dissolution of the Union between Church and State.' He points out the progress made under four heads—Authority, Ritual, Discipline, and Doctrine or Dogma. It will be sufficient to quote what is said under the second head.

'Secondly; take the case of *Ritual*. Development in this case is even more decided than in the case of Authority. Consider even commonplace examples. Daily Matins and Evensong were once, and still are by some persons, esteemed to be the extreme height to which the Church called her children in the worship of God. Daily Mass *is now* (1870) and by us¹ considered to be the least offering of our time, our persons, and our devotion, which is due to the Almighty, and is to be aimed at and worked up to by His faithful priests. The Canonical Hours are not now held to be comparable to the Holy Sacrifice. *They* are edifying only. *It* is essential. Again: At an early period of the Movement the Sacrament

¹ This sermon was written for delivery before the East Somerset District Union of the English Church Union.

of Baptism was administered with a certain amount of ostentation weekly; whilst the Holy Eucharist was still comparatively neglected, and was un-celebrated, as a rule, more frequently than once a month. Now we offer the Holy Sacrifice daily or weekly, and Baptisms are performed as necessity demands. Again: Formerly, it was considered to be a sign of High Church principles (as they were once called) in early days to vest the altar, then to use the surplice in the pulpit, latterly to wear coloured stoles in choir. Now, we feel a definite and very decided want if we see not the Eucharistic vestments at the Altar; we almost expect the dignified cope in processions, and the effective tippet in the stalls. Once more: There was a time—but matters advance so far and so quickly, that we can hardly realise the mental position of opponents—there was a time when we fought for the use of the prayer for the Church Militant, as the weekly termination of an incomplete and mutilated office, an office which needed no Priest to recite it, which stood on no Catholic authority, which failed to satisfy common sense, and which has deservedly acquired the contemptuous title of “Table-prayers.” But that time has long passed; and the present day, thank God, witnesses to crowds of devout worshippers adoring, without of necessity receiving, their Divine Lord, until dismissed with the blessing.’—*Four Cardinal Virtues*, pp. 183, 184.

The progress pointed out under the three other heads is briefly this :—

As to authority, the *transfer of obedience from the Bishops to what is called ‘the Church’* (by which is not meant the Church of England).

As to Discipline, the *habitual practice of Confession*, and the ‘sale of its manuals by tens of thousands,’ as

contrasted with the studiously vague terms in which it was previously advocated. The *enforced attendance at 'Early Mass,' and fasting communions*, instead of weekly reception, and reception at any service, and at any hour.

And as to doctrine, the progress from baptismal regeneration to the public teaching of '*Seven Sacraments, Invocation of the Saints, Unction of the Sick, and Purgatory.*—Pp. 182, 185, 186.

WHAT HAS YET TO BE DONE.

'Consider how much has yet to be done *ere we stabilitate our conquests over Protestantism*, or, still more, *ere we re-Catholicise the Church of England*. How much have we to do, *to the doing of which IT IS, ALAS! CERTAIN that we shall have to act upon the theory, that the authority of Bishops is limitable*. For instance, we have to liberate the Church from the tyranny of the State. We have to secure the freedom of the election of Bishops. We have to . . . abolish secular judgments in the Ecclesiastical Courts of the Establishment. We have, again, to make Confession the ordinary custom of the masses, and to teach them to use Eucharistic worship. We have to establish our claims to Catholic Ritual in its highest form. We have to restore the Religious Life, to say Mass daily, and to practise Reservation for the Sick. Looking at these and other more or less pressing needs of our Communion, I confidently ask, "Can these and such like wants, in the Providence of God, be restored to His afflicted, and to this extent, indigent Church, if we admit the theory of a limitless obedience, not, observe, to the Episcopate combined in a Sacred College, but to any,

or to all, the individual members of the bench of Bishops?"—
Four Cardinal Virtues, by Rev. O. SHIPLEY, pp. 220, 221.

The importance of making clear what are the aims of these men, as stated by themselves, the lengths to which they are prepared, and, if not prevented, determined to go, justify me in reproducing the very remarkable and outspoken testimony that follows. It is somewhat long, but it ought to be quoted, as it ought to be read, *in extenso*. I invite the reader's careful attention to it. It is a part of a 'Paper read before the May Synod, and presented, with additions, to the September Synod [apparently 1870] of the Society of the Holy Cross, on the Establishment of an Oratory in London.' Such an establishment is recommended as enabling these Ministers and Members of the Church of England to carry out their entire scheme of Ritual practices without (as was supposed) interference by the Bishops, and without hindrance from the decisions of the Ecclesiastical Courts.

Although long, I invite the perusal of the whole passage.

The divisions of the subject are as follows:—

- I. Of the establishment of an Oratory, in the abstract.
- II. Of its establishment in London.
- III. Of the proposed site of the Oratory.
- IV. Of its establishment by the Society of the Holy Cross.
- V. Of some results of its establishment.

VI. Of the legal and ecclesiastical position of the Oratory when established.

Under division V. this clergyman of the Church of England, addressing English clergymen and churchmen, writes as follows :—

‘ V. We will now consider some of the results which may be attained by the establishment of an Oratory by the Society of the Holy Cross.

‘ The regular round of services which the Oratory could offer to Catholics, of course, would depend to a large extent upon the strength of its staff, and the offer of occasional daily help which it might be enabled to command. The *minimum* of services which the Oratory should offer, when in the full swing of work, may thus be described :—

‘ Two, three, four, or more daily celebrations of Mass, one of which should be high Mass, at not less than hourly intervals ; with additional Masses, before and after the regular Mass, for strangers, occasional helpers, or residents in London who gave due notice of their intention the day before. The number of Masses would also depend on the form and character of the Oratory. If it were feasible, as it would be most desirable, to build side altars for Low Mass, the number of celebrations might be increased, and the succeeding Masses might follow at somewhat shorter intervals, and perhaps for a few minutes might overlap each other, so that the introductory part of one Mass might be contemporaneous with the ablutions or last gospel of another. The advantage to “stranger” priests of an opportunity to say mass, by merely giving timely notice, is very great. Practically it is almost impossible for a country clergyman to say his mass either on Sundays or weekdays during his stay in town ; and the favour granted once by any church can seldom be repeated. The

hours of such additional masses might be notified at even-song of the day before, and published on the notice-boards within and without the Oratory. The multiplication of masses would necessitate a corresponding number of Sacristans and servers and a proportionate supply of vestments and altar linen ; and also—and this is a point of considerable importance, and one strangely overlooked, or unprovided for, by the architect of every modern church that may be seen in England—a *sacristy of sufficiently roomy dimensions* to prevent unseemly crowding and inconvenience. As a rule our sacristies are absurdly out of proportion, not only to the strain now placed upon them—which might be an excuse, but to the actual requirements of the chancel and choir, for the use of which they have been planned by the architect—and which hence can afford no excuse for insufficiency. Such oversight might be easily avoided in the Oratory of the Society of the Holy Cross. Perhaps two sacristies, one for priests and another for the choir, would tend to ensure order and reverence and to prevent crowding and confusion. The mode in which high Mass should be sung in the Oratory of the Society of the Holy Cross on festivals, should be of the *highest type known to Catholic Christendom*, by which the holy sacrifice may be *offered according to the use of the Church of England*. It should possess every element in ritual, and music, and other accessories which the tradition of the Church sanctions. It should possess every feature which characterised the beautiful and carefully rendered function in which we had the privilege of joining on the first day of the Synod, in this church of St. Peter ; and which, so far as I have seen, was one of the most perfect forms of divine worship England has yet witnessed. You will not, therefore, consider me to be wanting in appreciation for the use of St. Peter's if I name as essentials for the Oratory of the future, elements which, for some good reason, may have been wanting

in this church. But the founders of the Oratory would not feel satisfied until they restored to the Church of England a rendering of the sacred Mass which was *fully mediæval* in the correctness of its use, and *more* than mediæval in the richness, costliness, taste and perfection of its details. Thus we should desiderate these elements at the least:—the Asperges; the “Censing of persons and things,” or the use of incense in a ritual manner; the correct Introits, Graduals, Offertories, Communion; Gospel Lights; Consecration Lights on the Altar and Consecration Candles in front of the Altar, in addition to the Six Altar Candles and two Sacramental Lights; the use of the Altar Bell, the Lavabo; and, of course, the Eucharistic Vestments, for Celebrant, Ministers, Servers, and Acolytes. Into the dangerous arena of Music I will not adventure myself further than to express an opinion that music, more popular, though music of the best composers, might be used in the Oratory, than is sometimes employed in our churches, for what is in truth, and should ever be made to be, the popular service—the Offering of the Sacrifice; and to this end the aid of orchestral music might be employed to co-operate with the organ; and a large west-end organ might be made to supplement, or harmonise with, a smaller instrument in the chancel. The erection of a west-end gallery, also, might be made to secure the services of a supplementary choir of mixed voices—an addition to our choral rendering of services which has Continental authority, and should not be allowed to escape us from the fact of the practice being either abused in, or connected with, our early impressions of Puritan times. But from an unfortunate ignorance of music, on this point I will say no more.

‘Low Mass might be said as plainly, simply, and shortly as is consistent with Catholic use; and to attain the last-named condition Low Mass might be commenced with the collect for the day.

‘Matins might be said plainly, without music.

‘The forenoon Choir Offices and Hours, specially Sext, might also be said plainly.

‘The afternoon Hours, Even-song, Vespers, and Compline-song might be choral. And here again we might, perhaps with advantage, adopt the custom used abroad with effect, of having some of the offices sung by men-voices alone, without the aid of boys. Gregorian chants, sung slowly, with voices more or less bass in range, have a grand effect. And such a choir for some, not for all, of the Offices might be obtained by the co-operation of those large centres of business which abound in the West-end, and which are more or less connected with the trade of linen-draper and silk-mercers. For this purpose one of two courses must be adopted. The Oratory must either have the vesper-song late and even-song early, or the vesper-hours early and the evening prayer late. The Oratory will desire to minister to two sets of worshippers—the fashionable and less industrious, and the more industrious and mercantile sections of society. If the staff of priests were sufficiently large, either evening-prayer or vesper-song or both, might be duplicated daily, at the respectable high church vesper hour of 5 P.M., and the practical Catholic man-of-business hour of 8, whilst compline might follow at 9 P.M., or even later. To accomplish this multiplication of services, however, a double choir would be needful, and two organists, as well as two sets of clergy.

‘Litanies, the Stations, and other penitential offices, both weekly and throughout the season of Lent and Advent, might also be said or used. And especially the simple, but most touching and devout office, the “Stations of the Cross,” might be said on Fridays both within and without the Lenten season.

‘In addition to these services, which are more or less regu-

lar in their character, the Oratory might provide for special courses of sermons; popular conferences; lectures theological and otherwise; readings on Holy Scripture; instructions for different classes and either sex; classes for men and women, for confirmation or communion; missions for all the world; retreats for both clergy and people; and meetings, chapters, and synods for such religious societies as the Society of the Holy Cross, its daughter the Confraternity of the Blessed Sacrament, and the English Church Union.

‘Confessionals should also be erected in the Oratory with the days, hours, and priest’s name in attendance plainly printed on the outside.

‘And the last requisite I shall name is *the great and inestimable blessing, the Reserved Presence on the High Altar, with its ever-burning beacon lamp*. This is perhaps the last great need which the Revival still lacks, to complete and perfect the Catholicity of the Oxford movement. Of course the Reservation will be made on behalf of the sick. But there is no reason wherefore the whole as well as the sick should not benefit by the fact of Reservation. I mean, not in the way of worship; for this could be denied to none, but in the way of reception. There is no reason why we should not return to the *principle* of absolutely primitive times, and be enabled to communicate when we list—only in church instead of at home; why we should not adopt the *practice* of the Catholic Church, and be enabled to receive, without hearing mass—to communicate, without joining in offering the sacrifice. A short office, like the one employed abroad, might easily be framed from the order in use in the West; and many persons would have summarily taken from them the excuse (of which we do not accept the principle) of a long service preceding reception—the excuse for reception, utterly unknown to Catholic Christendom, otherwise than by

fasting from bodily food. Hence, Fasting Communion would become more common, and the lesson learnt in London would, in many cases, be taken away and repeated to others in the country. Reservation, also, would permit of that beautiful complement to Morning Mass being ultimately introduced amongst us—I mean the Evening Benediction of the Blessed Sacrament.

‘A Superior—if such can be found—to take the lead in such a work must be no ordinary man. . . . He should have a capacity for organising and governing. . . . A knowledge of music, if not its practice, is needful. A knowledge of human nature, acquired in the Confessional amongst other means, is essential. And a gift of preaching, a mind stored with theology, practical familiarity with ritual, and acquaintance with more than the elements of casuistry, would add much to the influence of the Superior.’—P. 253.

‘In the rapidly approaching prospect of Disestablishment—a prospect, however, which may not, though it probably will, be realised in our lifetime—it would be a fact beyond comparison important that an Oratory could be presented to the eyes of the nation, free from the tyranny of the State and independent of episcopal interference, which yet should consistently and conscientiously submit to authority—the authority, namely, of the Catholic Church.’—P. 269.

What is meant by the authority of the Catholic Church is explained by what follows:—

‘The application of the Vincentian rule for doctrine to all essential points both of discipline and of ritual, and to accept in non-essentials, WHAT THE WEST HAS PRACTISED, AND WHAT THE EAST SANCTIONS WHERE THE WEST IS SILENT,

would seem to cover all needful points of possible difference. . . . And we must be decided, I also venture to think, in adhering to the ancient Catholic Ritual WHICH PREVAILS AT THIS MOMENT IN THE GREAT WESTERN PATRIARCHATE, OF WHICH WE STILL ACTUALLY, THOUGH OUTWARDLY AND UNJUSTLY SEVERED, FORM AN INTEGRAL PORTION.'—P. 270.

These utterances are sufficient to show the quiet coolness with which these Ministers of a Reformed Church are proclaiming their intention to re-introduce full-blown Mediæval Romanism.

The 'Authority' to which they bow—it is their own confession—is, not the Church of England, but, '*the Catholic Church*;' and their standard of Ritual—'*that which THE WEST has practised*,' that '*which prevails at this moment in THE GREAT WESTERN PATRIARCHATE*,' of which '*we still ACTUALLY FORM AN INTEGRAL PORTION*,' but from which '*we are unhappily* 'OUTWARDLY AND UNJUSTLY SEVERED.'

And the conduct of these men is sometimes spoken of simply as '*excess*!'

SECTION V.

*HIGH CHURCHMEN NOT TO BE CONFOUNDED
WITH RITUALISTS.*

THE CHAIRMAN OF THE CHURCH ASSOCIATION.

‘A section of the Clergy of the Church respectable by their learning and by their high standing in social position, the High Churchmen, as they are called, are coming out in a way which a few years ago it appeared hopeless to hope for. They have been included by many in the ranks of the Ritualists; but there is in fact a broad distinction between the High Churchmen and the Ritualist party. The High Churchmen are within the pale of the Church of England. That Church in her comprehensiveness includes High Churchmen, while she excludes the Ritualists.’—*Speech of* T. R. ANDREWS, Esq., Chairman of the Church Association at the Conference at Wolverhampton, November 27, 1873.

MR. DISRAELI.

‘Of all the false pretences of this body of men [Ritualists], there is in my opinion none more glaring or pernicious than their pretending that they are a portion of the High Church Party of England.’—*Speech of the* PRIME MINISTER, House of Commons, in Debate on rejection by the Lords of the Commons’ Amendment.—*Times*, Aug. 6, 1874. See Appendix XIII.

SECTION VI.

*TESTIMONY OF 'HIGH CHURCHMEN' TO THE
CHARACTER OF RITUALISM.*

THE AUTHOR OF 'QUOUSQUE.'

'They are the active members of an unscrupulous party, who are endeavouring to substitute for the simple Scriptural teaching of our Church the complicated unscriptural crotchets of a school, to which, drawn though they are from the mediæval phase of the Church, they choose to give the name of Catholic, and to regard or pretend to regard, them as the true exposition of the mind of the Reformed Church; men whose whole style and tone of ritual, services, preaching, teaching, thought, and language is in harmony, and avowedly intended to be so, with the Church before the Reformation, instead of the Church after it; men, who, at the bottom of their hearts, detest the Reformation, and who speak as slanderously and contemptuously of it, and all who were engaged in it, as the Romanists themselves; men who, many of them, with an energy and a zeal and a disregard of self worthy of a better cause, are moving heaven and earth to re-introduce those things which our Reformers got rid of.'—The author of 'Quousque,' or 'A High Churchman of the Old School.' Longman and Co. 1873. Pp. 3 and 4.

THE GRESHAM LECTURER OF DIVINITY, OXFORD.

'These histrionic extravagances may appeal successfully to the young and impulsive, may for a while gratify the

taste and captivate the imagination, but they will be found sorry things to fall back upon in times of extremity, and amid the decay of age, in the hour of fainting nature and on the bed of death. There is wondrous little of the gospel of Jesus Christ in this miserable resuscitation of effete mediævalism. It is of the earth—earthy, an unspiritual, an unwholesome, a mawkish, a wholly un-English thing.'—Rev. J. W. BURGON, Gresham Lecturer of Divinity at Oxford and Vicar of the University Church, a well-known 'High Churchman.'

The author of '*Quousque*,' noticing certain criticisms of that work, in his preface to the second edition of '*Secession to Rome*,' thus removes any misapprehension as to the fact of the condemnation of '*Mediævalism*' by '*High Churchmen*.'

'The adverse criticisms on the former [*Quousque*] have been singularly few, and these so singularly feeble and pointless, that for all practical purposes they have been but witness in its favour. I may content myself by saying that one of these critics is mistaken in supposing that the approbation of "*Quousque*" proceeds exclusively or chiefly from what is called the Low Church School. The earliest of the letters which I received through my publisher came from High Churchmen like myself, and it was a great satisfaction to find there were so many left of the old school. The other critic is likewise mistaken in asserting that my calling myself a High Churchman is a misnomer. The points in which, as a High Churchman, I differed from my brethren of the Low Church thirty years ago, I differ from them in now; but the differences between us are rather on matters of opinion, on certain incidentals of our common Reformed Church; the points on which I, as a High Churchman, differ from a

Mediævalist, are some of the essentials of Christianity, the same in kind as those in which I differ from a Romanist. And I would suggest to my readers, the great importance of never giving the term of High Churchmen to the Mediævalists; this I would especially urge on those who cannot forget that modern Mediævalism is in some points a distorted exaggeration of certain points held by High Churchmen, carried to such an extent as to be essentially opposed to what we High Churchmen held and still hold. It is mainly on the misuse of this term that Mediævalists found their claim to be included in the comprehensiveness of our Church. "There are," they say, "two acknowledged parties in the Church, High and Low, and we are High;" and this plea is too readily accepted by those bishops who are secretly their patrons and partisans, as an irresistible plea for toleration and patronage. The fact is that quondam High Churchmen, in proportion as they adopt either in sympathy or practice the notions peculiar to Romanism, cease to be High Churchmen: and the term Romanisers is far more applicable.'—*Secession to Rome*, 2nd Ed. Longman and Co., pp. v. vi. vii.

But the condemnation of Ritualism by High Churchmen, so called, is admitted by Ritualists themselves. The following sufficiently establishes this point:—

'The condemnation which formerly came from only one, or at the most two, of the sections within the Church of England, is now pronounced by representative men amongst all save itself. At various times the sympathies of eminent Evangelicals, of the devouter and more hardworking among Broad Churchmen, of the old-fashioned survivors of the school of Lowth and Horsley, and, above all, of those High Churchmen who most nearly approached to the standard of

the learned Anglicans of the Revolution era under William III. and Anne, were practically accorded to the followers of the Oxford movement. In fact, so far as the last-named section is concerned, it may not be too much to assert that it gave in its adhesion so far as to come, in the main, into agreement with a higher standard than that of even Bull and Beveridge, namely, the teaching of Taylor and Pearson. Now, on the other hand (1866), the cry of disapprobation is not, as in the earliest stages of the movement, confined to the friends and followers of Whately and Arnold; nor yet, as in the second period, to those of Simeon; nor again, as in the third, to the combination of both of these with the section whose most conspicuous member was the late Bishop Blomfield; but the note is swelled by the voices of that body which claims to represent the eminent Churchmen of the seventeenth century.'—Dr. LITTLEDALE, in *Church and the World*. First Series, p. 25.

And again :—

'The Low Churchman and the rigid Anglican agree in denouncing Ritualism on the ground that it is a deliberate approximation to the usages of the Roman Church, with the object of ultimate union with that body.'—P. 26.

SECTION VII.

*TESTIMONY OF ROMANISTS AS TO RITUALISM
AND RITUALISTS.*

ARCHBISHOP MANNING.

‘In the last thirty years there has sprung up in the Anglican Establishment an extensive rejection of Protestantism, and a sincere desire and claim to be Catholic. . . . Protestantism is recognised as a thing intrinsically untenable and irreconcilable with the Catholic faith. The school of which I speak claim to be Catholic, because they reject Protestantism with all its heterodoxies. . . . At this time the doctrine of the Sacraments, their nature, number, and grace ; the intercession and invocation of saints ; the power of the priesthood in sacrifice and absolution ; the excellence and obligations of the religious life, are all held and taught by clergymen of the Church of England. . . . Add to this the practice of confession, and of works of temporal and spiritual mercy, in form and by rule borrowed from the Catholic Church, all are to be found among those who are still within the Anglican communion. I must also add the latest and strangest phenomenon of the movement—the adoption of an elaborate ritual with its vestments borrowed from the Catholic Church.’—*Essays on Religion*, edited by Dr. MANNING, second series, pp. 12, 13.

‘WESTMINSTER GAZETTE.’

‘Who can see among the children of the Tractarian movement such a growth of faith in the mystery of the Eucharist, such an increase of reverence and love towards our Lady, and despond of the results? Are not the results already before us? How many of those who are now living for God in our fast-increasing monasteries and convents, &c., were not once Anglicans, Tractarians, and Ritualists?’—*Westminster Gazette*, quoted in *Church Association Intelligencer* of September 1869.

J. H. NEWMAN, D.D.

‘The Ritualists are leavening the various English denominations and parties (far beyond their own range) with principles and sentiments tending towards their ultimate absorption into the Catholic Church.’—Dr. NEWMAN, Letter to Bishop Ullathorne in *Standard*. 1870.

‘WEEKLY REGISTER.’

‘The earnest desire of these gentlemen is to be united to the See of Rome, but as yet they have scruples which they cannot overcome. That they will overcome them, and that they—or, at least, a great number of them—will be received into the Church as earnest and true Catholics, is what we have no doubt of whatever; for they are going to the feet of the Holy Father [at the time of the Romish Council in 1870] in a spirit of prayer and humiliation.’—*Weekly Register* (Roman Catholic paper), April 17, 1869.

Again :—

‘In England the work of conversion has continued during the past year with steady and not very slow steps. To name or even indicate individuals who have been received during

the past twelvemonths would be foreign to our purpose. This much we may say (and say with truth, the facts being known to many Catholics in London) that the number of converts in London alone has been upwards of two thousand during the past year, and has during the last few weeks increased very much. Many, as we are informed, have joined us who were all but Catholics, and who had little need of instruction before they made up their minds to take the final, the long-deferred, but the all-needed step. From every Ritualistic congregation in London there is a continual stream of converts drifting towards us, and the number would be increased had we priests sufficient to look after those who are hesitating as to their future step in the right direction. In various parts of the country different Anglican clergymen have been received into the Church, to the number of some ten or a dozen, and at least as many ladies connected with various Anglican sisterhoods have followed in the same direction. Out of every twenty Anglicans who joined the Catholic Church, not less than seventeen have been prepared for the step by the teaching they have heard from Ritualistic pulpits, and by the practices they have got accustomed to in Ritualistic churches. . . . Not only laymen but Anglican clergymen have been seen devoutly hearing mass at Catholic churches, rather than go to their own places of worship, where what they consider heresy was taught.'—*Weekly (Roman Catholic) Register*, January 1, 1871.

MONSIGNOR CAPEL.

'Beyond doubt these men are unintentionally, but not the less assuredly, disseminating several doctrines of the Roman Church.'—Letter to *Times*, December 24, 1874.

SECTION VIII.

*THE TEACHING AND PRACTICES OF
RITUALISTS.*

THE teaching of Ritualists may be briefly but comprehensively summarised as follows :—

‘ They declare that the doctrine of Rome and England is the same ; they attend Roman Mass, and recommend others to do the same ; and they pray for union with the Church of Rome.

‘ They revile Protestantism. They call it heresy, a pest, a cancer, a monstrous figment, and they vilify the Reformation and the Reformers in terms equally coarse.

‘ They propose to abandon, and labour for the abolition of, the Thirty-nine Articles of Religion.

‘ They hold with the Church of Rome that there are seven Sacraments.

‘ They pray to the Virgin Mary, and elevate her to a throne in heaven.

‘ They pray to saints to invoke their intercession.

‘ They set up images of the Virgin and of the saints ; and introduce into their churches the Romish pictures of the ‘ Twelve Stations of the Cross,’ and publish forms of prayer to be said at each station.

‘They pervert the Communion table into an altar, the Communion into a Mass, and the clergyman into a Sacrificing Priest, who elevates material elements incorporating the Deity, and directs these to be adored by the worshipper with genuflexions and prostration.

‘They enjoin the reservation of the Lord’s Supper.

‘They pray for the souls of the dead, and they declare their belief in Purgatory, and in the power of the priests to relieve from its penalties.

‘They omit the Prayers for the Queen, the Royal Family, and Parliament, and are agitating for a separation of Church and State.

‘They also introduce the Romish practices of extreme unction. Incensing persons and things. Substituting wafers for bread at the Communion Service. Using holy water. Consecrating and censing palm branches on Palm Sunday. Consecrating ashes, and rubbing them on persons’ foreheads on Ash Wednesday. Censing candles, and sprinkling them with holy water on Candlemas Day.

‘They advocate the procession and veneration of relics.

‘They encourage and enjoin habitual auricular confession to a priest, and seek to restore judicial absolution by a priest, and the Romish sacrament of penance.

‘They are restoring monasteries and convents.

‘They recommend the celibacy of priests.

‘They deny the sole authority of God’s Word. For

its supremacy they substitute the decisions of the dark ages, introduced by an ambitious priesthood, to enrich and aggrandise their order.

‘Even on the primacy of the Pope, these men approach the Papacy with their entreaties. They set up associations to promote re-union with Rome; they desecrate public worship by prayers for it. They declare the identity of our Articles with the Papal Creed.

‘Therefore it is no exaggeration to describe the Ritualistic party as Romanists, who have reached already, with bold advance, the worst errors and idolatries of the Church of Rome.’

See ‘Church Association Intelligencer,’ January 1870, *where proofs of each statement are adduced.*

CONFESSION.

Objections considered.

‘The most grave objection to confession has reference to breaches . . . of the seventh commandment. It has been alleged that the intimacy arising between the two sexes, and the circumstance of speaking on exciting subjects, has led to evil results; that profligate priests have made the confessional the means of pandering to their passions; and that artful women have beguiled unwary confessors. *All this, I fear, is most true.* Satan has contrived to poison the uses of this most important ordinance, as he has done many others. But I do not know that scandalous cases are more common amongst Roman Catholic priests who hear confession than they are with Wesleyan preachers, or ministers of other de-

nominations—perhaps rather less so [!] At any rate, Confession is far too important an ordinance to be given up on this account.’—GRESLEY *on Confession*, 1851, pp. 39–40.

Hints for a First Confession.

‘It is probable that, after all, unless you should from circumstances have been a long time preparing for your first confession, it will be incomplete. Let not this trouble you. God only requires of us faithfulness to do what we can. A confession avails which contains all you can recall. If other sins come back to your mind afterwards, which you would have confessed had you remembered them, they should be confessed afterwards, because the forgiveness is *conditional upon the COMPLETENESS OF THE CONFESSION*. Completeness implies that there should be care and faithfulness in discovering sins, and that *NOTHING so discovered should be held back*.’—Rev. W. GRESLEY, *Ordinance of Confession*, 1851.

Act of Confession.

‘The priest should wear his robes of office.

‘First let the priest and penitent join in earnest prayer to Almighty God that, of his great mercy, He will enable the sinner to make a full and unreserved confession of his past offences, accompanied with contrition of heart, and a sincere desire of pardon, and earnest intention of amendment. After praying, let the priest rise from his knees, and place himself so that he may hear the words of the penitent; and not gaze curiously on him, so as to cause embarrassment, but rather avert his face. Let the penitent make his humble confession to Almighty God, meekly kneeling on his knees, the priest, meanwhile, kindly *assisting him by such suggestions* as may render his *confession full* and sincere. One by one let the penitent, with humble voice and contrite heart,

enumerate his transgressions, taking, for convenience sake, the order of God's commandments.'—Rev. W. GRESLEY, *Ordinance of Confession*, p. 81.

Seventh Commandment.

'The penitent must not shrink from accusing himself in respect of this commandment as well as the others: the very shame of the avowal is a part of the contrition and of the cure.'—P. 87.

'Meanwhile let the priest who hears the confession, carefully repressing all signs of horror or astonishment, be ready to assist the penitent if, from confusion of thought or want of recollection, his confession is imperfect. And especially if he find him evading or glossing over the full enormity of his sins, or endeavouring to palliate the sinfulness, he should exhort and encourage him TO CONCEAL NOTHING, *but make a clean breast of it*; and if occasion requires, he should interpose such questions or observations *as may be necessary to assist him* in his sad and painful task.'—P. 91.

Absolution.

'God's minister will have no great difficulty in discerning the signs of earnestness and contrition. The burning shame, the streaming tears, the stifled sobbing, will be sufficient evidence of the contrition of the penitent. Even where such evident signs are wanting, still, when the penitent has shown himself sincerely desirous of recalling his past sins, and honestly confessing them without reserve—when he is manifestly desirous to keep back nothing, but lays bare his heart without reserve—when his detestation of sin is certain, and his desire of amendment unequivocal—then the minister need not hesitate to pronounce absolution.'—P. 97.

Answering the objection,—'If the sinner is truly

penitent, he is pardoned without absolution ; if not, absolution cannot avail him ; therefore absolution is valueless,'—Mr. GRESLEY writes :—

'The sinner comes in penitent frame of mind, lays bare his sins in the presence of God's minister (all which naturally leads to a more perfect contrition)—then, and *not till then*, is his penitence complete, and God, through the hands of His minister, gives him pardon.'—P. 99.

Dangers of Confession.

'When confession is periodical and compulsory' . . . 'there is danger of formality.' . . . 'Confession also becomes careless and perfunctory, while it even requires more than average skill and holiness in the confessor to infuse a spirit of true contrition into these formal penitents ; consequently, there is a great danger of those who make such confession remaining really impenitent, and deceiving their own souls. Again, in the case of those who come frequently to confession even with a contrite spirit, there is danger of their learning to lean too much on the confessor, instead of acting, by God's grace, for themselves. It is impossible for a man to free himself of the burden of responsibility. We may not place our conscience in the keeping of another. Priests are frail and erring, like other men—liable to human passion, to private prejudice, to political rancour. A man who should be guilty of a crime at the suggestion of a priest, to whom he went for spiritual advice, would not be free from the responsibility of the evil deed. However desirable it may be that persons should, in many spiritual cases, consult a ghostly adviser, yet a certain responsibility will always remain with them, to reject or follow the advice given them.

'This caution is needed : for there are persons, females

character of the Virtue of Fortitude ; and in a sermon on this subject he thus applies the principles he had been teaching. I entreat the reader's careful attention to it :—

‘ We will contemplate the case of an adult living in a family circle in which he may be exposed to conscientious and deliberate opposition. . . In such a case as this how may a Catholic hope to act up to the spirit of the Virtue of Fortitude ?

‘ Before I attempt to answer this question, let us enquire, to what such an one's people object which causes their opposition, and wherefore they object ? They object to many things for many reasons. For instance, to take only commonplace objections : They object to confession, because they say it is soul-destroying ; which it is not. . . They object to early mass—because they think it is such an exertion to rise betimes ; which it certainly is, especially at first. . . They object to many other things . . . for example : to self-dedication in convents ; to retreats ; . . . to the use of a crucifix ; . . . to bowing to the altar ; . . . to worshipping without reception.

‘ Now how are we to act, when we are subjected to objections such I have named, by the help of the Virtue of Fortitude ? . . .

‘ “ Church Privileges ” as they may be termed, in the strict sense of the words, vary so widely in the case of individual souls, and to such an extent, that it is impossible to offer any general counsel upon them likely to meet particular cases. The only advice, therefore, which I will give is this—*Take these difficulties to your DIRECTOR ; ask his judgment upon them ; and be guided by HIS DECISION. . .*’

‘ But attendance at daily mass is a Catholic custom of which the value to souls cannot be exaggerated. It is not

only edifying, but for purposes of worship, of communion, and of oneness with God, it is essential. In this case, therefore, . . . I would urge you, with all the persuasion I may employ—whatever opposition you may meet with, *Come! Come to God's own service! Come to worship your Saviour upon His own altar! Come to receive your Divine Lord in His own most sacred feast.*

‘And the same advice I would tender, and as unhesitatingly, in regard to other essentials of the spiritual life. Take the case of confession. If confession be essential to your soul's health—of which, mark you, my brethren, your own conscience must be the judge and not another's—*then, neither the wishes, nor the desires, nor the entreaties, no, nor even the COMMANDS, of ANY HUMAN BEING should keep you from that blessed sacrament.* But on the other hand, if it be the outward use of the sign of the Cross, for example, before or after meals. . . or if it be a question about any equivalent Catholic usage, which is edifying indeed, but is not essential, then, I would say, as I said before,—*Confer with your CONFESSOR, and be guided by his judgment.*’¹—*Four Cardinal Virtues*, pp. 44–49.

The same subject is thus continued in a sermon on the Virtue of Prudence; under the fourth division of which, that of Perseverance, the author thus applies the subject practically :—

‘It is hard to say what opposition in family life may not be lived down, through the Virtue of Perseverance, by the sheer force of its own inert vitality. Let a man be as utterly devoid of any hold on the other elements of Prudence as you will; let him be as uncareful, as injudicious, as unwise as can

¹ The italics are mine.

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be conceived; if only he persevere long enough he is fairly certain to obtain his end—and his end in the social circle is, toleration.’—P. 68.

The author then proceeds to enumerate certain points in which his hearers might ‘have sinned against Perseverance’ (p. 70). Among these are, ‘*abandonment of confession when once adopted*; the disuse of the sign of the Cross; trying retreats only once; genuflexions made to the altar when the Sacred Presence is not there, which is more than needful; and then bye-and-bye the head not so much as bowed in passing God’s earthly tabernacle’ [by which seems to be meant the bread, or the Pyx], which is certainly less.’—Pp. 71, 72. And he then gives the following instruction:—‘If you have *sinned* in any of the ways I shall name [those above named], confess the same to God at once; mention it at your next confession to God’s priest; and in God’s presence, now shortly to be manifested on His altar, make your adoring supplication that you may persevere more perfectly for the future.’—P. 71.

PRACTICAL ILLUSTRATION OF THE FOREGOING TEACHING.

‘None of my relations had the least idea of my intentions, except one, who raised some doubts in my mind about acting *without the sanction of my parents*. But they did not much weigh with me.’—An Autobiography in *Church and the World*, p. 225.

‘To have felt compelled to go to confession in *direct contravention* of parental commands, was a *conceivable possibility*, but one to be avoided at all risks.’—*Ibid.* p. 225.

‘My confession occupied *nearly six hours on two successive days*; so long a time being necessary in consequence of the imperfect preparation which, in my ignorance, I had supposed to be sufficient. Years have passed since then—days and weeks of severe suffering, mental and bodily; but never anything that can be compared to those hours, and the weeks that followed them, and I know that I never can pass through anything worse on the earth-side of the grave.’—An Autobiography in *Church and the World*, p. 225.

‘The scene of the confession itself I could not venture to recall. It was months before I could let my thoughts return to it; and even now I cannot dwell upon it without the shrinking with which, in after life, men recall a severe surgical operation, although they may also feel—as I feel—deep thankfulness for its results.’—*Ibid.* p. 226.

And are we come to this? And can it be that such a condition has come to be regarded with feelings of thankfulness?

What can present a greater or a sadder contrast to the glorious liberty wherewith Christ hath made us free—the liberty of free access to a loving Father in heaven—than this condition of spiritual and mental bondage?

‘There is forgiveness with Thee, therefore shalt Thou be feared.’

Grant that the *intentions* of those who are reintroducing this essentially Romish practice are good; grant that in many cases there may be the real and sincere desire to aid penitents in overcoming sin, and at-

taining greater consistency of holy living. Yet the answer is plain : the whole system rests upon utterly untrue principles, and an utterly unsound foundation ; and the ultimate consequences must in many cases be deplorably disastrous. Not to speak of the fearful assumption of sacerdotal power which lies at the basis of the system, and the blasphemous intrusion on the divine prerogatives of the One High Priest and Mediator, what terrible practical evils may flow from the widespread adoption of this anti-scriptural system, the recent publication of Père Chiniquy alone may show.

This subject shall be concluded in the words of one to whom even Ritualists once listened with deference and respect. At a conference of archdeacons and rural deans of his diocese held at Winchester House a few days before the accident which suddenly terminated his life, the late Bishop Wilberforce is reported to have spoken as follows :—

‘ Now of this I will say that this system of Confession is one of the worst developments of Popery. In the first place, as regards the penitent, it is a system of unnatural excitement, a sort of spiritual dram-drinking, fraught with evil to the whole spiritual constitution. It is nothing short of the renunciation of the great charge of a conscience which God has committed to every man—the substitution of confession to man for the opening of the heart to God—the adopting in every case of a remedy only adapted to extreme cases which can find relief in no other way.

‘ Then in families it introduces untold mischief. It supersedes God’s appointment of intimacy between husband and

wife, father and children; substituting another influence for that which ought to be the nearest and closest, and producing reserve and estrangement where there ought to be perfect freedom and openness.

‘And lastly, as regards the person to whom confession is made, it brings in a wretched system of casuistry. But far worse than this, it necessitates the terrible evil of familiar dealing with sin, specially with sins of uncleanness, thereby sometimes even tending to their growth, by making the horrible particulars known to those who have hitherto been innocent of such fatal knowledge, and so poisoning the mind of priest and people alike. A fact which has of late been very painfully brought home to me.’—*Record*, May 15, 1874.

UNFASTING COMMUNION.

‘It is impossible to witness the needlessly large number of mid-day communicants on Sundays or festivals, or days of annual commemoration, or parish or diocesan gala days, without a fear—for I will not be uncharitable, without a painful saddening fear—that many venture to communicate *unfasting*, because they will not exercise moderation in sleep and arise betimes to receive their Divine Lord, in the only way the Church has ever ordered that her Lord should be received—fasting.

‘Upon this distressing subject to a Catholic mind, I will not say more, though I cannot say less, than this: That the Universal Church, both east and west, from our Lord’s own fasting—observe, fasting¹—celebration of the Last Supper to the present day, has known no other custom.’

‘The national sin of non-fasting communion.’ Rev. O. SHIPLEY, *Four Cardinal Virtues*, pp. 118–119.

¹ Matt. xxvi. 26; Luke xxii. 19, 20; 1 Cor. xi. 25.

In contrast with the remarkable singularity of the above statement, it may be remembered that in Tertullian's time the Lord's Supper was observed in the *evening*, at the love-feasts, and in assemblies *before dawn*. And that in Augustine's time the Christians of Egypt were in the habit of communicating on *Saturday evening*; also, in some places in Africa, on the Thursday before Easter, the Holy Communion was administered both morning *and evening*, and in *other places only towards night*.

'Warrant ample there surely is,' writes the late Bishop of Peterborough (Bishop JEUNE),

'for evening communion in the institution of His Supper by the Lord, and in the practice of Apostolic and after times. 'While they were eating He took the bread, and after supper He took the cup.' Surely our Church does well when she bids us in these matters to cleave to the first beginning, hold fast the Lord's tradition, do that in the Lord's commemoration which He Himself did, He Himself commanded, and His Apostles confirmed.

'I read (he adds) that evening communions are a profanation!¹ If so, the reproach cast on them falls on Christ and His Apostles; for His Apostles too broke the bread at the evening meal; or rather it shows that in the minds of those who utter it there are theories which were not in the mind of our Lord or His Apostles.'—Bishop JEUNE's *Charge*, 1867, pp. 8–10.

¹ See Bennett's 'Evidence before the Committee on Ritual, given in Appendix I. p. 189 (No. 2,663).'

THE REAL PRESENCE.

The doctrine of Ritualists on the subject of the Real Presence may be briefly summarized as follows :—

They teach that after, and by virtue of, ‘ the Consecration ’¹ of the ‘ Priest,’ Christ Himself, His very Body, Blood, Soul, and Divinity,² becomes present in or ‘ under the form of Bread and Wine.’³ It is not a spiritual presence to the heart and soul of the faithful

¹ *Some Thoughts on Low Masses*, by the Rev. Ed. Stuart, Incumbent of S. Mary Magdalene’s Church, Munster Square, London. 1863 (p. 34).

² See p. 54. ‘ It is not the Presence of the substance of the Body and Blood of Christ [as asserted by the Church of Rome], but it is the absence of the substance of bread and wine against which we protest.’ *Ibid.* p. 41.

³ This is a theological and technical phrase, expressing the doctrine of the ‘ Real Presence ’ as distinct from the doctrine of Transubstantiation. It is urged that the expression has the Church’s authority, because it is to be found in the Book of Homilies. But it is to be observed that it does not occur in any Homily, but in the notice placed at the end of the first volume, in which additional sermons were promised at some future time, and the proposed subjects were named ; among them one to be entitled *Of the due receiving of Our Saviour’s Blessed Body and Blood under the form of bread and wine.*

But the significant fact is, that when the promised sermons were given in the Second Book of Homilies, the title of this sermon, and of this alone, *was changed*, and the phrase ‘ under the form of bread and wine ’ *was thrown out.*

The phrase occurred in Queen Elizabeth’s Primer of 1559. But when the Primer was reprinted in 1586, the formula *was omitted*, and has never reappeared.

This omission *proves a deliberate intention of abandoning the formula*, for the use of which therefore, there is no authority in the Reformed Church of England. See the Argument of A. J. Stephens, Q.C., before the Judicial Com. of the Privy Council in the Bennett case. Rivingtons, 1872, pp. 28–35.

recipient. It is said to be an 'objective' presence, existing under 'the veil' of the outward elements, and so united to them that whoever receives the one receives also the other. Hence they teach that the elements should be 'elevated' immediately after consecration, in order to the 'adoration' of Christ present in them by the assembled congregation.

Following upon this gross perversion of the original institution (John vi. 63), they teach that Christ Himself being actually present under the form of bread and wine, the officiating 'Priest' offers up His literal Body and Blood to God as a sacrifice, in union with the sacrifice of His Cross—a 'propitiatory sacrifice'—for the sins of both the living and the dead.

And they aim to revive what they call the 'Daily Sacrifice' by celebrating 'Mass' each day, in some instances many times a day.

They further desire and endeavour, in spite of our Rubric to the contrary, to effect the 'Reservation' of the Sacrament, that there may always be 'the Presence' on the 'Altar,' as in the Church of Rome.

And this terrible combination of profanity and idolatry is spoken of as the 'Great Central Act,'¹ the 'Practical centre of Christian worship to a Catholic.'²

¹ 'What we need is the daily celebration of the Eucharistic Sacrifice as the centre of all Christian devotion.'—Rev. Ed. Stuart, p. 57.

² 'Let it be to us once again the central act of all our worship.' Rev. Ed. Stuart. *Some Thoughts on Low Masses*, p. 45.

³ *The Church and the World*. First Series, p. 248.

Teaching of the Ritualists.

‘In the Holy Eucharist there is present to the bodily senses only bread, but in, or with, or beneath the veil of that bread there is the presence of the Body of CHRIST.

‘This is the truth which makes all the tremendous greatness of the Holy Sacrament. Here the Spiritual Substance of the very and true Body of God Incarnate is caused to be present by the power of the Eternal Spirit, in a most profound mystery, in a supernatural manner. This, we may say, is a Miracle indeed, greater than all miracles. This is the standing Miracle of the Christian Dispensation.’—*Short Elementary Treatise on the Holy Eucharist*, by Rev. J. N. West. Masters. P. 87.

Prayer.

‘O most gracious God, grant me so to *receive the Body* of Thy Only-Begotten Son our Lord Jesus Christ, WHICH HE TOOK OF THE VIRGIN MARY, that I may be worthy to be incorporated into His Mystical Body, and accounted amongst His Members.’—From ‘*The Daily Sacrifice. A Manual of Spiritual Communion for daily use, with meditations, &c.,*’ by Rev. O. Shipley.’ London, Joseph Masters, 1861. P. 32.

Act of Faith.

‘Behold then, O my soul, thy loving Saviour, still influenced by the same love which caused Him to die for thee on the Cross, now VEILED BENEATH THE SACRED EUCHARISTIC ELEMENTS.’—P. 39.

‘O Lord Jesu Christ, I believe in Thee, I confess Thee, I ADORE THEE PRESENT IN THIS HOLY SACRAMENT; for this truth I would even dare to die.’—P. 40.

‘I believe without doubt, that *under the FORMS OF BREAD AND WINE*, I receive the *VERY BODY, BLOOD, SOUL, AND DIVINITY OF THEE MY SAVIOUR*, Who for me tookest upon Thyself human nature, and for my salvation offeredst Thyself upon the Altar of the Cross. I most firmly believe this undoubted and most awful truth; and for this faith I am willing to lay down my life. Do Thou, O God, vouchsafe to increase in me this faith.’—P. 108.

‘*Who comes?* Jesus Christ, the Faithful Friend, who in order to be more intimately loved of men, is made like unto them, a living suffering Man; Who, to give Himself more nearly to each faithful soul, *has not hesitated to TAKE THE FORM OF THE MOST COMMON NOURISHMENT.*’—Pp. 138–9.

‘O marvel of marvels; the Priest consecrates Holy Mysteries; he uses Thy very words; he speaks in Thy name, or rather, Thou speakest in him, for his lips are but Thy members—AND, THOU DOST VOUCHSAFE TO BECOME PRESENT ON THE HOLY ALTAR.’—P. 185.

The Sacrifice.

‘To the praise and glory of the most Holy Trinity; in memory of the Life, Passion, and Resurrection of our Lord Jesus Christ, and in *union with His works and merits*; in commemoration of all saints and holy men and women; *together with the prayers and praises of all the Faithful*, I offer up *this and all other Sacrifices, Offices, Prayers, AND GOOD WORKS OF ALL THE WORLD*, for my necessities, present and future, of body and soul; for my life and consolation; FOR THE REMISSION OF ALL MY SINS, for which I intend, strive, and desire to have true Contrition; for the salvation also of my parents, relations, friends, enemies, benefactors, &c. . . . for . . . the *repose of the FAITHFUL DEPARTED*; for all intrusted and committed to me; and, lastly, for *all EITHER*

QUICK OR DEAD, for whom our Lord Jesus Christ knows and wills that I ought to offer up this All-holy Sacrifice, according to the Intention of the Catholic Church; in the Name of the Father, and of the Son and of the Holy Ghost.'—Pp. 91–2.

'I OFFER UP *this Unbloody Sacrifice of Thy most holy Body and Thy all-saving BLOOD, to Thy Eternal FATHER, God Almighty.*'—P. 36.

In union with that Divine Intention with which Thou didst offer the Sacrifice of Thy Body and Blood to God, the Father, to the Last Supper, and on the Altar of the Cross, I intend to offer unto Him *this SAME SACRIFICE.*'—P. 48.

' . . . I offer it . . . in *propitiation for my sins,* and for the sins of the whole world; for the Salvation of the Living, and the *blissful Repose of the Departed.*'—P. 59.

This Book is dedicated—

"To all who earnestly long after and who do or will earnestly pray . . . for THE RESTORATION OF THE DAILY SACRIFICE TO THE ALTARS OF THE ENGLISH BRANCH OF THE CATHOLIC CHURCH."

This section shall be closed by the following just and weighty remarks by the Author of 'Quousque' in his 'Secession to Rome.' Longmans, 1874, pp. 166–7.

'Even supposing the pervert is able to steer clear of the gross Mariolatry which is in other Romanist countries absolutely the essence of Romanism—the very marrow of its bones, the life-blood of its pulses—still he cannot escape from the idolatrous worship of those pieces of bread in which the Romanists blasphemously say God is veiled or contained. In all outward appearance—in their giving the name of God to this piece of bread, in bowing down with the very lowliest devotion when that bread is presented to them—they actually worship the bread as containing God, as decreed at the

Council of Trent, with the same devotion, the same worship as God. Or, if we take their explanation that they do not worship the bread, but only God in the bread, their case is in reality just as bad; for to believe that God, at the bidding of the Priest, enshrines Himself, and is enshrined in fragments of inanimate matter, is idolatrous: and the worshipping Him as there is as much an act of idolatry as that of the heathen who bows before the, to him, sacred wood and stone, in the belief that God, in some ineffable manner, is present therein. He indeed has excuses for his idolatry and his sin, which the Romanist has not: and even a born Romanist has excuses for his sin which the pervert [whether Romanist or Ritualist] has not; but willingly to embrace a religion which will require you day by day to commit such a sin, seems to me to be inconceivable and unsurpassable blindness and madness, and even in itself sin.'

INVOCATION OF SAINTS.

The following citations are taken from 'Invocation of Saints and Angels: compiled from Greek, English, and Latin Sources, for the use of Members of the Church of England; edited by the Rev. Orby Shipley, M.A.' London, Longmans, 1869.

In the preface we find this significant statement:—

'The descent and early training of those who originated the Tractarian Revival in the first days of the Oxford Movement: the doctrine of Reserve, which they both taught and acted upon to so wide an extent: and the *almost individual absorption of the personal leaders of the Church Party into the Roman Communion, when THEY had grasped BUT A COMPARATIVELY SMALL PROPORTION OF THE CIRCLE OF TRUTHS*

WHICH WE ARE NOW THANKFUL TO ACCEPT IN GREATER ENTIRETY—these causes but imperfectly account for the neglect with which this Article of the Creed [the Communion of Saints] has been treated by English Catholics.’—(pp. xi. xii.)

It is here asserted that the earlier Tractarians held only a part, ‘a small proportion’ of the Romish doctrines their modern successors hold. Yet—and they speak of it without a blush—while the former, holding less of Romish error, felt it their duty to join the Church of Rome, the latter, holding far more, can reconcile it with their conscience to retain their position in the Reformed Church of England.

‘In addition to two Manuals of Devotion, there have lately appeared three treatises which distinctly advocate the doctrine of Invocation of Saints and Angels. One of these is . . . by the Bishop of Brechin. . . Another is contained in one of the essays of ‘The Church and the World.’ . . The third takes the form of an introductory essay to a Life of the Blessed Virgin. . .

‘The present Manual is intended to supplement practically the work effected dogmatically by these treatises on the Invocation of the Saints.’—(p. xvi. xvii.)

The first specimen given is dogmatic teaching put into the mouth of the Lord Jesus Christ! The following are the words:—

‘*The Voice of the Divine Master.*

‘It belongs to the praise and *glory of the Saints, that they should be invoked to grant aid, and should be able to protect*

thee with their prayers in the hour of their need. From Me alone, nevertheless, O my child, cometh all aid and all protection. Nor is there salvation in any other name under heaven than in My Almighty Name. BUT *this have I freely granted to My chosen, that since they have served Me with their whole heart, I am MORE GRACIOUSLY DISPOSED AND MORE READY TO GRANT ASSISTANCE AND GRACE TO THOSE WHOSE CAUSE THE SAINTS, THAT IS, MY INTIMATE FRIENDS, HAVE UNDERTAKEN AS INTERCESSORS AND ADVOCATES.*

The following is the Response :—

‘The Disciple.

‘Sweet are the words of Thy mouth, O Lord, for I, an unprofitable sinner and unworthy of help, oftentimes know not whither I should flee. While defiled with many sins, I dare not appear in THY Divine presence. But NOW I will approach more boldly UNDER THE SHADOW OF THY BELOVED ONES, that, by the PRAYERS OF THOSE who are well pleasing unto Thee, I may obtain what by MY OWN merits I cannot gain’ —(pp. 11, 13).

Hence come the following Invocations :—

‘O GOD, the FATHER, of heaven ;

Have mercy upon us.

‘O GOD, the SON, Redeemer of the world ;

Have mercy upon us.

‘O GOD, the HOLY GHOST, the Comforter ;

Have mercy upon us.

‘O HOLY Michael, Prince of the Heavenly Host ;

Pray for us.

‘ O Michael, who foughtest the great battle in heaven with
the Dragon ;

Pray for us.

.

‘ O holy Gabriel, who showedst to Daniel the Divine Vision ;

Pray for us.

.

‘ O Raphael, who leddest forth Tobias, &c. . .

Pray for us.

.

‘ O holy Cherub, who wast appointed to guard the way of the
tree of life ;

Pray for us.

‘ O holy Seraph, who with a live coal purged the lips of the
Prophet Isaiah ;

Pray for us.

.

‘ O ye Cherubim, who were hospitably received by Abraham,
&c.

Pray for us.

.

‘ O all ye holy Servants of God, which do His pleasure ;

Pray for us.

.

‘ O ye, who, sitting by the Sepulchre of Christ in white,
declared to the holy Women that he was alive ;

Pray for us.

.

‘ O Captain of the Lord’s Host, who wast sent to the aid of
Joshua ;

Pray for us.

.

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‘ O thou who stoodest in the way against Balaam and his ass
when on the road to curse the Israelites ;

Pray for us.

‘ O thou, who rolledst away the stone from the Holy Sepulchre ,

Pray for us.

‘ O thou, who barest Lazarus to the bosom of Abraham ;

Pray for us.’

From the *Litany of the Holy Angels*.—(pp. 45–52.)

‘ Blessed Mary, Mother of God, Ever-Virgin, THROUGH
WHOSE FULFILMENT OF ALL RIGHTEOUSNESS thy Divine Son
was circumcised, and became obedient to the Law for man ;

Pray for us.

‘ Blessed Mary, Mother of God, Ever-Virgin, whose Blessed
Son, for our sake, did fast forty days and forty nights ;

Pray for us.

‘ Holy Peter *pray for us.*

Holy John *pray for us.*

Holy Andrew *pray for us.*

Holy Philip and James *pray for us.*

Holy Matthew *pray for us.*

Holy Matthias *pray for us.*

Holy Mark *pray for us.*

Holy Stephen *pray for us.*

‘ That it may please Thee, that, as the SON of MARY as-
cended into the heavens, so we may also in heart and mind
thither ascend and with him continually dwell ;

Hear us, O Lord God.

‘That it may please Thee, that, through the merits of the SON of MARY, we may so put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth;

Hear us, O Lord God.

‘That it may please Thee to grant that, by the SPIRIT of the SON of MARY, the whole body of the Church may be so governed and sanctified, &c. ;

Hear us, O Lord God.

‘That it may please Thee to grant, that, our flesh being subdued to the HOLY SPIRIT of the SON of MARY, we may ever obey thy godly motions in righteousness and true holiness;

Hear us, O Lord God.

‘That it may please Thee, that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by the Holy SPIRIT of the SON of MARY;

Hear us, O Lord God.’

From the *Litany of the Blessed Virgin*, &c., pp. 58–65.

‘Hail! Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death.’—P. 75.

‘O ye holy Apostles, who were constrained of the Lord to get into a ship, and to go before Him to the other side;

Pray for us.’—P. 98.

‘O ye holy Apostles, who said to JESUS—LORD, teach us to pray: and to whom the LORD made answer—*When ye pray, say, Our FATHER:*

Pray for us.’—P. 101.

‘Holy John Baptist, a man sent from God, who camest

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for a witness to bear witness of the Light, that all men, through him, might believe ;

Pray for us.—P. 113.

‘ Holy John Baptist, who, when JESUS came to be baptised, didst forbid Him, and saidst—I have need to be baptised of Thee, and comest Thou to me ?

Pray for us.—P. 115.

‘ Do thou, O my MISTRESS, pray that my mind, held in captivity to bodily pleasures, may be freed wholly, and show me to be the *most devoted servant* of THY SON, through my holy deeds, that I *may GLORIFY THEE as is meet.*’—P. 158.

‘ Earnestly do I pray you, O Seraphim, Authorities, Cherubim, to protect me from the offence of the enemy ; ye Principalities, Dominions, and Thrones, and Archangels, together with all the Angels, pray to the Redeemer for me.’—P. 158.

‘ QUEEN OF VIRGINS, *who hast conceived the All-holy WORD, DRIVE AWAY from my soul* all sadness and grief, and bestow upon me the reflection needful to fulfil the Divine pleasure, and so will I faithfully and lovingly MAGNIFY THEE.’—P. 161.

‘ Do ye Peter, Paul, James, and Bartholomew, and Thomas, Philip, Andrew, Mark, Luke, and John the friend of CHRIST, Simon and Jude, all of you supremely blessed and divine, and Matthias very eminent, GRANT us who are weighed down and perplexed, YOUR AID against the calumnies of the deceitful one.’—P. 163–4.

‘ Send us, O Merciful God, Michael, the prince of the heavenly armies, to deliver us from the hand of our enemies, and present us unhurt to Thee, O LORD our GOD. May we always have him to aid us whom we acknowledge to have been so highly exalted by Thy gift ; that, resisting our vices,

through his intercession, we may abound in virtues, and so **HAVING DISCHARGED WHAT IS DUE FOR OUR SINS,** may we find our names written in the book of eternal life.'—P. 165.

‘S. Raphael.

‘O heavenly physician, and most faithful companion, holy **RAPHAEL**, who restoredst the sight of Tobit, and leddest Tobias through the whole course of his journey, and so broughtest him back safely to his home, be **THOU** *the physician of my soul and body*, **DRIVE** from me the mists of ignorance, and constantly **STAND BY ME** amid the dangerous pilgrimage of this life, until **THOU** leadest me back to my heavenly Fatherland, where I may enjoy the beatific vision for ever.'—P. 173.

‘O **ANGEL** of God, who art my guardian, be pleased to **ENLIGHTEN, KEEP, GOVERN,** and **DIRECT** me, who by the Divine Goodness am entrusted to thy charge, now, henceforth, and for evermore.'—P. 181.

‘Grant, O **LORD GOD**, we beseech Thee, that we Thy servants may enjoy continual health of mind and body ; and by the glorious **INTERCESSION of BLESSED MARY** Ever-Virgin, may be delivered from present sorrow, and have the fountain of everlasting joy. Through' (*sic*).

‘O God, who hast prepared for them that love thee such good things as pass man's understanding ; pour into our hearts such love towards Thee, that we, loving Thee above all things, may *by the prayers of the blessed Apostle whom JESUS loved*, obtain Thy promises, which exceed all that we can desire. Through.'—P. 234.

‘O Mary, heaven is bright with thee,
Earth's QUEEN, and LADY of the sea,
Imperial next to **DEITY** :

Behold to thee ourselves we vow ;
Our suit in grace *vouchsafe us* THOU,
A spirit nerved for victory.

‘O Virgin, glorious, full of might,
Virgin of virgins, passing bright,
Made brighter by maternity ;
That so to BOTH *thy* SON *and* THEE,
Well-pleasing may our service be,
WIN *for us* inward purity.’—P. 250.

‘Hail ! PETER, thine the keys of heaven ;
Patron of sinners, thine is given
The grace of Christ transcendently ;
Oh GRANT *us penitence*, we pray,
Our STAINS of SIN to wash away
In contrite tears unceasingly.’—P. 254.

‘Seek ye a *patron* to defend
Your cause ? Then, one and all,
Without delay upon the Prince
Of the Apostles *call*.

Blest holder of the Heavenly Keys,
Thy prayers we all implore ;
Unlock to us the sacred bars
Of heaven’s eternal door.’¹

The weapons which our ancient foe
Against us doth prepare,
CRUSH THOU, *nor* SUFFER us *to fall*
Into sin’s deadly snare.

¹ When THOU hadst overcome the sharpness of death, THOU didst open the Kingdom of Heaven to ALL BELIEVERS.—*Te Deum*.

‘GUARD *us through life*; and in that hour,
When our last fight draws nigh,
O’er Death, o’er Hell, o’er Satan’s power,
GAIN *us the victory*.’—Pp. 270–271.

‘*To the Guardian Angel.*

‘SUPPORT *me* in weakness;
My spirit INFLAME;
DEFEND *me* in danger;
SECURE *me from shame*;
That, safe from temptation,
Or sudden surprise,
I may mount the straight path
That ascends to the skies.’—P. 287.

While the hand of the transcriber has almost trembled at the blasphemy of these ‘invocations,’ he has thought it better to give these extracts as fully as space would admit that it may be clearly seen what is now really taught in the Church that we love.

The date of this volume is 1869. But in a ‘Few Devotional Helps for the Saints’ Days,’ 2nd edition, published by Masters in 1860, we find the following:—

‘May all the Saints of God make intercession for us;
And the Lord grant us a portion in all the prayers and sacrifices of His Church.’

‘Stained with bloody drops, O Saints and Martyrs, ye reign for ever with Christ, interceding for the world.’—P. 5.

We also read,

‘Let us seek a pattern of Evangelical perfection in this chosen Apostle of Christ’ (St. Paul).—P. 23.

Such is the revival among us, for the first time since the Reformation, of that system of false humility, and ‘worshipping of angels’ against which the inspired writers have so solemnly warned us, and which, with all its kindred abominations, was cast from us, and at so great a cost, three hundred years ago.

PRAYERS FOR THE DEAD.

From the preface to ‘Prayers for the Dead;’ including the Office of the Dead in English. London: The Church Press Company. 1868.

‘The “Office of the Dead” is faithfully reproduced from the Breviary of the Latin Church: the translation being intended for Catholics of the Anglican Rite, the Psalter in the Common Prayer-book and the Authorised Version of the Scriptures have been closely adhered to in the Psalms and Lessons’ . . .

‘The compiler would beg those who use this little book to pray that, whether he be among the living or the dead, the pardon and mercy of Christ may rest upon him.’—Pp. vii. viii.

‘O God, the Giver of pardon, and Lover of the salvation of men; we beseech Thy mercy, that Thou wouldst grant that the brethren, neighbours, and benefactors of our congregation, who have passed away from this world, the blessed

ever-Virgin Mary with all Thy Saints praying for them, may attain to the fellowship of everlasting blessedness.'

'V. From the gates of hell,

'R. Deliver their souls, O Lord.

'V. May they rest in peace.

'R. Amen.'—P. 7.

'O God, that art Creator and Redeemer of all faithful people, grant unto the souls of Thy servants and handmaids remission of all their sins: that through devout prayers they may obtain Thy gracious pardon that they have always desired; Who livest and reignest, world without end.

'R. Amen.'—P. 8.

Then follow special prayers, 'For a Bishop deceased,' 'For Father and Mother' (deceased), 'For a Man deceased,' and 'For a Woman deceased.'—P. 9.

Then follow special services and prayers 'At Matins,' 'At the First Nocturn,' 'At the Second Nocturn,' 'At the Third Nocturn' (pp. 12-30), and 'at Lauds' (30-39). Then we have 'A Method of Assisting at the Eucharist on behalf of the Faithful Departed,' arranged as follows:—

'The Introit,' 'Prayer,' 'The Collect,' 'The Epistle,' 'The Gospel,' 'The Gradual,' 'The Tract,' 'The Sequence,' 'The Gospel,' 'At the Offertory,' 'At the Consecration.' Under the *last* we read—

'Hail, Jesus Christ, brightness of the Father; hail,
Prince of peace, Lord of the living and of the dead.

Lord, all-pitying Jesus, blest,

Grant them Thine eternal rest.'—P. 46.

Then follow :—‘Prayer of S. Gertrude,’ ‘At the Priests’ Communion.’ And then—‘If you communicate, say before your communion :

‘O Lord Jesus Christ, Conqueror of Death, I desire to receive Thy blessed Body and Blood to Thine honour and glory, for the salvation of my own soul, and for the repose of [the soul of *N.* and of] the souls of all the faithful departed. Let my service be well pleasing in Thy sight.’—P. 47.

‘Before you leave the church, say :

‘Let the sacrifice which we have offered unto Thee for [the soul of *N.* and for] all those who rest in Thee, be pleasing in Thy sight ; &c.’—P. 48.

SEPARATION OF CHURCH AND STATE.

‘We must exercise the Cardinal Virtue of Prudence in our efforts on the State to obtain the boon of Disestablishment for the Church. And the form in which this virtue may be called upon to play its part on the public life of a Catholic, is in one phase of Perseverance. . . . And the whole process is either contained, or implied in that phase of the virtue of Perseverance which, under such circumstances of public life, is called “Agitation.” . . .

‘Thus we must agitate. But how must agitation be employed ? . . . The first point is to secure people’s interest in the change, or to wean their attachment from that which is to be changed. And to this end the public mind must be “educated” up to the point of change. The measure must, in private life, be talked over and written about. In public life, societies must be formed, committees must be appointed, meetings must be held, speeches must be spoken, papers must be read. That great engine the press must be made to

work—by leading articles, by essays, by letters, by reports, by paragraphs—and all the smaller miscellaneous machinery, which popular agitators so well know how to use, must be employed. Then, the question must be laid before Parliament; and the promoters must expect it to pass through many phases before it is finally accepted of the nation. The scheme must first bear the ordeal of being satirised by the daily infallible exponent of public opinion; next of being criticised from absurdly false premisses, and discussed with an ignorance which assumes knowledge, and always betrays the assumption; and at last—and this, to a sensitive, educated mind, is the severest ordeal of all, though success is now at hand—of being patronized by the organ which formerly condemned, and of being supported by a power too weak to offer further opposition, but sufficiently servile to follow the winning side. Public opinion now wavers; and agitation meets its reward.—*The Four Cardinal Virtues*, by Rev. O. Shipley, pp. 158–161.

It must be borne in mind that all this is desired simply because the union of the Church with the State is supposed to be the great hindrance to the practical carrying out of Ritualist principles and practices by the so-called ‘Catholic’ party. Hence it is said—‘When England was Catholic, when her Crown and Parliament were Catholic, when her Bishops and Clergy were Catholic, when her Convocation and Courts were Catholic, and when her faithful laity were Catholic, the precedent afforded in the union of Church and State cannot possibly bind us now, when in the hidden judgments of God, the English branch of the Church Catholic has become bound, hand and foot, to a Pro-

testant State' (pp. 192-3). Hence the separation of Church and State is spoken of as 'the freedom of the Church from the tyranny of the State' (p. 177). Hence the connection is spoken of 'as almost as bad, almost as immoral, almost as anti-Christian, as it possibly can be' (p. 151-2). Hence it is said that the present union 'is doing dishonour to our Divine Lord, is doing despite to the Holy Spirit, is not according to the will of the Eternal Father, and is, positively, actively, defilingly, harmful to His Spouse, the Church' (p. 167). Hence it is said that 'It cannot be affirmed that the importance of disestablishment may be exaggerated, for the subject is all-important,' p. 188. And therefore, in replying to the question 'Why are you so anxious to secure the separation of the almost life-long union in this country between the National Existence and the Religion of Christ,' the author replies—

'1. Because I believe it to be the absolute and plainly expressed will of God that Disestablishment should take place in this land, should take place shortly. . . .

'3. Because I believe that the Catholic party, under God, is destined to fulfil the high and holy mission of Disestablishment. The religious aspect of the English nation has been changed, is being changed under the influence and by the energy of the Catholic Revival. It would be the crowning labour, it would be the culminating honour, it would be the blessed consummation of the Catholic Reformation, to be the means, in the Divine economy, of terminating that wicked, immoral, and godless alliance, which, under present circumstances, exists under the title of the Union of Church and State.'—Pp. 169, 170.

‘Forewarned’ ought to be ‘forearmed.’ Since these words were published, the Minister of State, under whom and by whose influence that national act of spoliation was effected—the Disestablishment and Disendowment of the Irish Branch of the United Church of England and Ireland—has fallen, and justly, from his political elevation; and the government of this great nation has passed into the hands of another who has made no secret of his determination to uphold the Protestant principles of the Church as settled at the memorable Reformation. May He by whom Princes reign, and Senators are taught wisdom, graciously strengthen him in his great undertaking! May He strengthen His people also to give him their hearty, their sustained, their prayerful support! When Jesuit ‘agitators’ can combine with Nonconformist agitators to seek the disruption of Church and State in order to the uncontrolled development of Romish doctrines and Romish practices, the man who stands boldly forward to resist their united attack will need, and surely will receive, as he deserves, all our support.

SECTION IX.

THE SENTIMENTS OF THE RITUALISTS TOWARDS THE REFORMATION, AND THE CHURCH OF ROME.

1. THE REFORMATION.

‘We have seen, and do see, what the so-called emancipation of the intellect has done for Protestants. It has produced all the heresy, and schism, and infidelity, of the last 300 years, from Martin Luther to Joe Smith.’—Rev. E. L. Blenkinsopp, *The Church and the World*, p. 190.

‘What, we should like to know, has the Church of England to do with the spirit and principles of the Reformers, except to get rid of them as soon as possible? We will have nothing to do with such a set.’—*Church News*, February 19, 1868.

‘In sober truth, *the English Reformation was an unmitigated disaster*. It was simply a hypocritical pretence to veil an insurrection of lust and avarice against religion. It corrected no evil whatever. . . . On the whole, there is no reason whatever to suppose that there is *any larger proportion of really God-fearing persons now, than there was before the Reformation of religion was taken in hand by a conspiracy of adulterers, murderers, and thieves*.’—*Church Times*, March 14, 1868.

‘By degrees the question resolved itself for me into a belief that the English Church is still a part of the Catholic Church, *unless she sinned sufficiently at the Reformation*

to justify Rome in cutting her off.—An Autobiography, in *Church and the World*, p. 231.

‘We owe to Laud and Charles our emancipation from the intolerable bondage of being supposed to be bound to pay any deference to the private opinions of Cranmer, Ridley, Hooper, *et id genus omne.*’—*Union Review*, September, 1873, p. 390.

‘But we are not concerned now in exposing the inconsistencies of the Reformation.

“‘Non ego cuncta meis amplecti versibus opto
Non mihi si linguæ centum sint, oraque centum,
Ferreæ vox.’”—*Ibid.* p. 392.

It is important to bear in mind that these expressions of opinion and feeling are nothing new. Those of us who are old enough, can well remember what a shock was given to all right and holy feeling by the outspoken utterances of some of the earlier Tractarians—as for instance, Froude. The language of Froude is hardly exceeded even by that of Dr. Littledale, or of the ‘*Union Review.*’ And that it may not be forgotten, a few specimens are given below. It must not be supposed that these utterances were the expressions merely of individual and exceptional opinion. His editors (Newman and Keble), in apologising for the magnitude of the collection of his writings which they publish, express their belief that that apology will be found in the ‘truth and extreme importance of the views to the development of which the whole is meant to be subservient.’ And

anticipating the objection that the correspondence is 'eked out with unimportant details, according to the usual mistake of partial friends,' they observe that 'they have had the risk of such error continually before their eyes, and have not, to the best of their judgment, inserted anything which did not tell, indirectly perhaps but really, towards filling up that outline of his mind and character which seemed requisite to complete the idea of him as a witness to Catholic views.' (This is dated 'The Feast of the Purification, 1838').

Bearing this in mind, it seems important that the language of this 'witness to Catholic views' in reference to the Reformation and the Reformers should not be forgotten. The following specimens therefore are adduced :—

'February 17, 1832. I have been looking into Strype's Memorials and Burnet a good deal without finding much to like in the Reformers; but I do not see clearly the motives of the different parties.'—*Froude's Remains*, p. 252.

'January 9, 1834. You will be shocked at my avowal that I am every day becoming a less and less loyal son of the Reformation.

'February 8, 1834. You will see in my letter to —— how I have employed my time in Barbados, and the length that I am being pulled on in anti-Protestantism.'—P. 347.

'December 26, 1834. When I get your letter I expect a rowing for my Roman Catholic sentiments. Really I hate the

Reformation and the Reformers more and more, and have almost made up my mind that the rationalist spirit they set afloat is the *ψευδοπροφήτης* of the Revelations.'—P. 389.

'*January*, 1835. Also why do you praise Ridley? Do you know sufficient good about him to counterbalance the fact that he was the associate of Cranmer, Peter Martyr, and Bucer? N.B. How beautifully the 'Edinburgh Review' has shown up Luther, Melancthon and Co.! What good genius has possessed them to do our dirty work!'—P. 391.

'*Pour moi*, I never mean, if I can help it, to use any phrases even which can connect me with such a set. I shall never call the Holy Eucharist "the Lord's Supper," nor God's priests "Ministers of the Word," or the Altar "the Lord's Table," &c. &c. Innocent as such phrases are in themselves they have been dirtied; a fact of which you seem to be oblivious. Nor shall I ever abuse the Roman Catholics *as a Church* for anything except excommunicating us.'—P. 395.

'*February* 25, 1835. I can see no other claim which the Prayer-book has on a layman's deference, as the teaching of the Church, which the Breviary and Missal have not in a far greater degree.'—P. 403.

'*Die omni. Sanc.* (1835). . . . Before I finish this I must enter another protest against your cursing and swearing at the end of—[against the Romanists] as you do. What good can it do? And I call it uncharitable to an excess. How mistaken we may ourselves be on many points that are only gradually opening on us! Surely you should reserve "blasphemous," "impious," &c., for denials of the Articles of faith.'—P. 422.

'The Reformation was a limb badly set—it must be broken again in order to be righted.'—P. 433.

‘I wonder a thoughtful fellow like H—— does not get to hate the Reformers faster. I think as soon as I began to know—I felt they were the very kind of fellows he would most have hated and despised if he had known them. But I did not dare to sport my opinions till I had read more and got him to agree with me. I believe I have a want of reverence, else I should not have got to hate them as soon as I did.’—P. 435.

‘*February* 17, 1833. . . I think people are injudicious who talk against the Roman Catholics for worshipping Saints and honouring the Virgin and images, &c. These things may perhaps be idolatrous, I cannot make up my mind about it.’—P. 294.

‘*August* 31, 1833. . . It has lately come into my head that the present state of things in England makes an opening for reviving the monastic system. I think of putting the view forward under the title of “Project for reviving Religion in great Towns.” Certainly, colleges of unmarried priests (who might of course retire to a living when they could and liked) would be the cheapest possible way of providing effectually for the spiritual wants of a large population. . . I must go about the country to look for the stray sheep of the true fold; there are many about, I am sure, only that odious Protestantism sticks in people’s gizzard.’—P. 322.

‘*November* 17, 1833. . . Is it expedient to put forth any paper on “The Doctrine necessary to Salvation?” I am led to question whether justification by faith is an integral part of this doctrine. I have not breathed this to a soul but you, and express myself off-hand.’—P. 331.

‘I am more and more indignant at the Protestant doctrine on the subject of the Eucharist, and think that the

principle on which it is founded is as proud, irreverent, and foolish as that of any heresy, even Socinianism.'—P. 391.

These extracts shall be closed by a passage from a letter dated 'Leghorn, April 13, 1833.' And to this passage the attention is directed of those who are fondly dreaming of what they call the 'Reunion of Christendom.'

'It is really melancholy to think how little one has got for one's time and money. The only thing I can put my hand on as an acquisition is having formed an acquaintance with a man of some influence at Rome, Monsignor —— the head of the —— College, who has enlightened me on the subject of our relations to the Church of Rome. We got introduced to him to find out, *whether they would take us in* on any terms to which we could twist our consciences, and we found, to our dismay, that not one step could be gained without swallowing the Council of Trent as a whole. We made our approaches to the subject as delicately as we could. Our first notion was that the terms of communion were within certain limits under the control of the Pope, or that in case he could not dispense solely, yet at any rate the acts of one Council might be rescinded by another; indeed, that in Charles the First's time it had been intended to negotiate a reconciliation on the terms on which things stood before the Council of Trent. But we found to our horror that the doctrine of the infallibility of the Church made the acts of each successive Council obligatory for ever, that what had been once decided could never be meddled with again; in fact, that they were committed finally and irrevocably, and could not advance one step to meet us, even though the Church of England should again become what it was in Laud's time, or indeed what it may have been up to the

atrocious Council, for M—— admitted that many things, *e.g.*, the doctrine of the Mass, which were fixed then, had been indeterminate before.'—P. 306.

These passages will show that the doctrines of modern Ritualists are essentially those of the earlier Tractarians, and that thirty-five years ago the expression of such doctrines was distinct and clear.

How is it that thirty-five years ago they did not meet with the condemnation and repression which they deserved?

Can we wonder that after thirty-five years' persistence in such teaching, matters should have become so serious as, in the words of our good Archbishop, to 'imperil the very existence of our national institutions for the maintenance of religion'?

It is evident that although the repression of Ritual *practices* is a step in the right direction, yet something more is needed if this conspiracy to 'unprotestantise our Church'—this 'counter-Reformation movement'—is to be effectually checked.

God grant that it may not be too late!

2. THE CHURCH OF ROME.

'We have no desire to treat the Roman body in England any longer as a schism, but rather to work with it (as things now are) on equal terms, for the destruction of all that is not Catholic, and for mutual agreement on all that is. But I believe that secession to it is less and less thought of by those who are called 'extreme men.'—*The Church and the World*, p. 242.

Quoting the opinion of the Rev. F. Oakeley in reference to Ritualists, Dr. Littledale writes,

‘That is to say, in plainer language, the advocates of ritual within the Church of England are not Roman Catholics, nor likely to become so ; and their practices tend to keep a number of persons within the Anglican Communion, who would have otherwise abandoned it for one which could supply their cravings after a stately worship. Mr. Oakeley’s objection is, so far, not founded on abstract speculation, but on statistical facts. The average number of converts to the Roman Church in England has conspicuously diminished ever since the last phase of the Tractarian movement began ; and the few who still drop away are of considerably less mark and influence than at any former time.—DR. LITTEDALE in *The Church and the World*. First Series, p. 30.

‘A well-instructed English Churchman . . . would have no scruple in the West in attending Mass, in joining in religious services with his Roman brethren as far as he could, and he is only kept from actually communicating at their altars by their prohibition.

‘. . . The gist of the whole is, that the English Churchman rejects and abhors the Protestant communion which is offered him, and longs for that Catholic communion which is refused him. And he does this because, though English, he is a Catholic too, and a member of the Catholic Church, “which is the mother of us all.”’—*Ibid.* p. 392-3.

‘The three branches of the Catholic Church are the Greek, the Roman, and the Anglican ; because they each, though at present estranged from one another, retain the essentials of the Church in faith and order.’—Rev. EDWIN L.

BLENKINSOPP in *The Church and the World*, First Series, p. 180.

‘The last case to consider is that of the re-union of the three branches of the Church which are now unhappily estranged. Each *professing the same creed*, each possessing the same Orders, one would think reunion here would be the easiest of all; but experience tells us that the quarrels between the *nearest relations* are always the most bitter, and re-union the most difficult.’—P. 181.

Extract from the ‘Minutes of Evidence taken before the Royal Commission on Ritual,’ presented to both Houses of Parliament by command of Her Majesty, 1867.

Rev. C. J. Le Geyt, examined—

‘(Rev. T. W. PERRY). Question 335. Have you any different kinds of coverings of the altar?—Yes.

‘346. How many different kinds?—Four different colours.

‘347. What are the colours?—Red, green, white, and violet. Black is used sometimes on Good Friday.

‘348. Do you think you have any authority for using those different colours?—I believe our authority for using the different colours is the practice of the whole of the Western Church.’¹—*First Report of the Commissioners*, p. 12.

‘Only Roman Catholic ascetic writers can give us what we need; and so we turn most eagerly and teachably towards them.’—An Autobiography—*The Church and the World*, p. 236.

¹ Similar language is frequently used by the Ritualists examined before the Commission. See especially Answers 649, 726, 731, 897, 899, 963, 1057 &c., 1090, 1092, 2039, 2054, 2255, 2264, 2335-6, 2694, 2810-2815, 2915-16.

‘Nor do I venture here to judge those earnest men who have deliberately come to the conclusion, that in order to ensure the salvation of their souls they must *leave us*. Judgment should not be lightly passed on these in a single sentence. But I do take upon me to reiterate the judgment which others of a very different class of mind, by their own wilful and foolish act, have passed upon themselves. For cases have been frequent, in which persons, both priests and laymen, have committed one blunder in leaving, to use a figure of speech, the Church of their baptism, and then, in a short time—a few weeks or months, or even years—have incontinently committed another and worse blunder in leaving, to speak literally, the Church of their choice.’—REV. O. SHIPLEY, *Four Cardinal Virtues*, pp. 73, 74.

It is to be observed that the author here is careful to avoid judging, he does not ‘venture’ to judge, those who, ‘*to ensure the salvation of their souls, leave the Church of England for that of Rome.*’ But he ‘does take upon him’ to pronounce a very decided judgment on those who commit the ‘*worse blunder*’ of *leaving the Church of Rome, on discovering their error, to return to the Church of England!*

Perhaps there is nothing in the writings of the party, considering the religiousness of the style, that surpasses this!

As gross misrepresentations are constantly made by the Mediævalists as to the real sentiments of Laud and Divines of the Church of England holding similar

principles, it may perhaps be well to give below the following language of Archbishop Laud respecting the Church of Rome. It is placed in contrast with the language of Tractarians and Ritualists above adduced.

ARCHBISHOP LAUD.

‘The Church of Rome hath solemnly decreed her errors ; and erring, hath yet decreed withal that she cannot err. . . . And therefore in this present case there is peril, *great peril of damnable both schism and heresy, and other sin, by living and dying in the Roman faith, tainted with so many superstitions as at this day it is*, and their tyranny to boot. . . . I do indeed, for my part (leaving other men free to their own judgment), acknowledge a *possibility* of salvation in the Roman Church ; but so, as that which I grant to Romanists, is not as they are Romanists, but as they are Christians ; that is, as they believe the Creed, and hold the foundation, Christ Himself, not as they associate themselves willingly and knowingly to the *gross superstitions* of the Romish Church.’¹

‘ALL PROTESTANTS UNANIMOUSLY AGREE IN THIS, “THAT THERE IS GREAT PERIL OF DAMNATION FOR ANY MAN TO LIVE AND DIE IN THE ROMAN PERSUASION ; AND YOU ARE NOT ABLE TO PRODUCE ANY ONE PROTESTANT THAT EVER SAID THE CONTRARY. And therefore, that is a most *notorious slander*, when you say, that they which affirm this peril of damnation are contradicted by their own more learned brethren.”’²

¹ *Relation of the Conference between Laud and Fisher, &c.*, Oxford Edition, 1839, pp. 250-251, quoted by Dean Goode in *Tract 90 Historically Examined*, 2nd ed., London, Hatchard, 1866, p. 164.

² *Ib.* p. 254.

‘ A CHURCH MAY HOLD THE FUNDAMENTAL POINT LITERALLY, AND AS LONG AS IT STAYS THERE BE WITHOUT CONTROL, AND YET ERR GROSSLY, DANGEROUSLY, NAY DAMNABLY, IN THE EXPOSITION OF IT. AND THIS IS THE CHURCH OF ROME’S CASE.’¹

¹ *Relation of the Conference between Laud and Fisher, &c.*, p. 269.

SECTION X.

**WHY RITUALISTS DO NOT AT PRESENT JOIN
THE CHURCH OF ROME. STATED BY THEM-
SELVES.**

‘We hope to draw the Protestants to the Church of Rome. But when? ah, when? The time cannot be far off. We derive our confidence from the progress of the past. In twenty years hence Catholicism will have so leavened our Church that she herself, in her corporate capacity, will be able to come to the Church of Rome, and say, “Let the hands which have been parted these three hundred years be once more joined.”’—*The Union Review*.

‘Churches like St. Alban’s, Holborn, and St. Lawrence’s, Norwich, books like the “Altar Manual,” the “Priest’s Prayer-Book,” and “the Church and the World,” faintly represent the most advanced post yet reached by the Catholic revival in England. They are not the ultimate goal. The final aim which alone will satisfy the Ritualists, is the union of Christendom, and the absorption of Dissent within the Church.’—*Church Times*, May 30, 1867.

‘If we were to leave the Church of England, she would simply be lost to Catholicism. Depend upon it, it is only through the English Church itself that England can be Catholicised; and to give up our position in it, with all the innu-

merable *opportunities it offers*, would be to leave our country a prey to infidelity. To join the Roman Catholic Church in any but a *corporate capacity* would be in our opinion to sin against the truth.'—*The Union Review*.

'Our place is appointed us among Protestants, and in a Communion deeply tainted in its practical system by Protestant heresy; but our duty is the expulsion of the evil, and not flight from it, any more than it is a duty for those to leave the Roman Church who become conscious also of abuses within her system.'—*The Church and the World*, p. 237.

'It will be said that I have recorded progressive phases of faith which can have but one termination, and that sooner or later I shall submit to the Roman Catholic Church. I think not. So far as I understand my own mental history, it becomes less and less likely, although for years I have continued to see more plainly what Dr. Pusey has startled many by declaring, "that there is nothing in the Council of Trent which could not be explained satisfactorily to us, if it were explained authoritatively." I believe too that, rightly understood, they are in the main truer statements than our own.'—*Church and the World*, p. 241.

'And so we labour on, *drawing nearer to union with Rome*, but *receding further from absorption* into her existence as the only reality.'—*Church and the World*, p. 242.

One more testimony from that interesting but very saddening book, 'To Rome and Back.'

In the preface, the Author thus writes :—

'As for my story, as a whole, though it is told under feigned names and places, and, as I may say, dramatically, it is substantially a real personal history. I do not think that I have in any way actually caricatured the Oxford life of

those memorable days, or misrepresented the manner in which the English Church was criticised by young men, such as I and so many others were.'

Under these circumstances, the following conversation, detailed at p. 179 *et seq.*, seems to be designed to exhibit the views of that Romanizing Section which, even at that stage of the Tractarian movement, were, in the case of the more outspoken of the party, such as Froude, openly expressing their disgust with the Reformation, and their sympathy with Rome. -

The conversation is between himself, under the assumed name of Seymour, and a college friend named Arlington, one of the more advanced of the Tractarian school.

He was employed in the critical examination of the Greek Testament in his rooms, when Arlington entered, and on learning what he was about, expressed disapprobation, and added :

"I advise you to throw all this Bible criticism to the winds, and study instead the theological text-books in favour with the Bishop who is to ordain you. Besides, to tell you the truth, Biblical criticism is poor work, after all."

'I was too much annoyed to reply, and he went on uninterrupted.

"There's the blessing of belonging to the Roman Church," he exclaimed ; "they have one recognised theology, and only one ; all sorts of text-books, but all agreeing in the main points. What a blight that infamous Reformation was on this unlucky land !"

Then after endeavouring to show that there was no proof Seymour could adduce of the inspiration of the Holy Scriptures, Seymour enquires :

“ How do you yourself know that the New Testament is inspired ? ”

Let the reader mark the answer ; (the rest of the conversation is quoted *in extenso*)

“ Because the Pope says so,” he exclaimed, with a most intolerable look of self-satisfaction, as if he rejoiced in the bewilderment into which he threw me.

“ Because the Pope says so ! ” I echoed. “ Are you mad, Arlington ? ”

“ Not a bit of it,” he cried. “ It’s the only way out of the difficulty, I assure you. We must all of us come back to the Pope after all.”

“ Never ! ” I cried, with unfeigned indignation.

“ Don’t be so tremendously tragical, my dear fellow,” he exclaimed, with a coolness that only irritated me more and more.”

“ Then how dare you remain in the English Church a day longer ? ” I asked him.

“ There are two sides to that question,” he replied. “ Besides, why should I leave the Church of England, just because I happen to believe that the Pope is the best authority for the inspiration of the Bible ? I consider myself as being really in spiritual communion with the Pope, though not in visible communion.”

“ Pardon me,” I said, “ for saying so ; but I must say that you are paltering with your conscience, Arlington.”

“ Ah ! that’s your Protestantism, Seymour,” he replied. “ You mistake my line altogether. It is my vocation to

remain in the English Church for the sake of propagating sound doctrine. I do far more good to the cause of Catholic unity by remaining where I am, than if I were to go over altogether."

"Tell me, Arlington," I exclaimed, seizing him fiercely by the arm; "are you a Jesuit?"

"Do you think I should own it if I were?" he rejoined, laughing. However, for your satisfaction I will tell you that the other day I did meet a Jesuit priest, and he urged me to come over at once, if I wanted to save my soul."

"And what did you say?" I asked.

"I told him he did not understand my position," he replied.

"Neither do I," I rejoined.

'And so the conversation ended.'¹

Now unless there be wilful misrepresentation on the part of the author, which the whole tone of the book disproves—for however mistaken he may be, there can be no doubt of his sincerity—nothing can be clearer from this extract than that there were among the earlier Tractarians those who, with thorough sympathy with Rome, yet refrained from joining the Church of Rome in order to 'propagate sound doctrine,' in other words, to teach Romanism in the Church of England. How lamentably successful they have been, the existing condition of the Church of England too sadly shows.

¹ 'To Rome and Back.' London: Smith, Elder, & Co., 1873, pp. 175-181.

SECTION XI.

THE SECRET ORIGIN OF RITUALISM.

‘That the present state of things among us is greatly due to the presence of innumerable Romish emissaries, many of them working under various disguises, and using half-hearted and ill-informed and weak Protestants as their tools, can hardly be denied by any one well informed on such subjects. One testimony may suffice for proof. Some years since, an eminent foreign statesman stated to one from whom I had the information, “We have got rid of the Jesuits as far as human power will enable any Government to get rid of such a body of men, but England is swarming with them, and before long you will feel the effects of their presence.”’—DEAN GOODE, *Rome’s Tactics*, p. 7.

‘It is impossible, I think, to contemplate the present condition of our Church without seeing the remarkable resemblance which it bears to that which existed here about two centuries ago, though, alas! much more ominous of evil, and also how its characteristics point to the identity of the causes from which it springs.

‘If we look at the secret directions issued to the emissaries of Rome in former times—as, for instance, to preach doctrines of all kinds, and then “by degrees to add to the doctrine by ceremonies,” and “by mixtures of doctrines and by adding of ceremonies more than be at present permitted” to bring the “heretical Episcopal Society” of England “as

near the Mother-church as possible;" to be "more zealous against the Pope than others, while secretly supporting his cause;" to produce internal discord in the Church, so that there may be "the less power to oppose the Church of Rome;" and all the other similar counsels we find in the documents given above—and then compare them with what has been taking place in our Church during the last few years, we can have, I think, little doubt, judging even from this consideration alone, of the causes that have been at work among us to produce the results we now see.'—Goode's *Rome's Tactics*, pp. 70, 71.

'There is, I fear, an erroneous notion entertained in some quarters respecting this movement in our Church, which the evidence given above will, I trust, suffice to remove. It is imagined that it has arisen from a mere accidental and temporary outburst of Romish proclivities on the part of certain zealous members of our Church, of a peculiar idiosyncrasy, which may have its day and then subside. There cannot be a greater fallacy. It is a revival of a movement, the fruit of Romish intrigue, which is only part of a conspiracy against our Church as the chief bulwark of the Reformation, having its root and centre of operations at Rome; and its ramifications, consisting of agencies of various kinds and descriptions, pervading the land—a conspiracy that has been in existence almost from the Reformation to the present day, varying in activity and strength according as the circumstances of the times favoured or not its development. The view taken of it by those who look at it merely as an individual and local effect, apart from the great movement of which it forms but a branch, must necessarily be of the most superficial and inadequate kind.'—Dean Goode's *Rome's Tactics*, pp. 91, 92.

Extract from an address by Father Gavazzi to the working classes, in the Agricultural Hall, London.

‘Christian Englishmen, stand fast by your glorious Protestantism ; because if Protestantism is lost in England, which is the bulwark of the European Reformation, it is lost to the European Continent. Let it not be said that while we in Italy have freed ourselves from the grasp of Popery, England has rushed pell-mell into its embraces. Let England remain what she has been for more than three centuries, the beacon of pure Gospel light to the world. Beware of Popery ! Do not encourage Popish idolatry in disguise. Rome is making an inroad in your country ; it has invaded it by Jesuits, and monks in disguise, paid by English clergymen—Ritualistic Rectors. *I can state this positively. I am an ex-priest and an ex-monk, and know this.*’

PART II.

SECTION I.

THE LAW COURTS HAVE PRONOUNCED AGAINST RITUALISM.

WHEN the Protestant feeling of faithful members of the Church of England became more and more outraged by the re-introduction of Romish practices unknown to the Church since the memorable Reformation, and the Bishops were called upon to interpose their authority, it was not unfrequently answered that the law itself was doubtful—that it was by no means clear what were and what were not breaches of the law. Assuming the sincerity of this rejoinder, and in order to remove any difficulty which this supposed ambiguity imposed, with the simple object of ascertaining what the law of the Church of England really is, earnest Churchmen came forward, and, a fund of fifty thousand pounds having been guaranteed through the medium of the Church Association, certain of the more flagrant cases

of innovation were selected and brought before the Law Courts, in order that a decision of the recognised Tribunals might be pronounced on the question of the legality or illegality of those innovations. The process was tedious and expensive; for every difficulty was thrown in the way of obtaining a judgment by the offending parties, thus implying a secret consciousness that the law of the Church would be found to be against them. But at last decisions were obtained, in every case substantially vindicating the Protestant character of the Church of England, and condemning the practices and the doctrines symbolised.

It need not be observed that, under these circumstances, the cry of 'persecution' raised by the Ritualists was simply absurd. Every faithful member of the Church of England would naturally be disposed to conform to the law of the land. And it was with the view of leaving it no longer doubtful what that law was, that at so great a sacrifice of time, of personal feeling, and of money, the Church Association came to the front, and performed a public service, which entitles its leaders to the gratitude of every sincere Churchman and every loyal patriot.

The controversy has centred principally round the two Sacraments; at an earlier stage of the movement affecting the Sacrament of Baptism; at its later, the Sacrament of the Lord's Supper.

It may be desirable, before enumerating the points

more recently decided, to refer to the important judgment previously pronounced in connection with the Sacrament of Baptism.

BAPTISM.

The judgment of the Judicial Committee of the Privy Council in the Gorham case substantially affirmed those to be not unfaithful members of the Church of England who repudiate the *opus operatum* of Rome.

The following are extracts from that judgment :—

The Judgment of the Judicial Committee of Privy Council, delivered March 8, 1850, reversing the decision of Sir H. J. Fust. (3rd Ed. Seeleys, 1850.)

‘The doctrine held by Mr. Gorham appears to us to be this—that baptism is a Sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism that regeneration invariably takes place in baptism; that the grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it,—in them alone it has a wholesome effect; and that without reference to the qualification of the recipient, it is not in itself an effectual sign of grace. That infants baptized, and dying before actual sin, are certainly saved; but that in no case is regeneration in baptism unconditional.’

‘These being, as we collect them, the opinions of Mr. Gorham, the question which we have to decide is, not whether they are theologically sound or unsound—not whether, upon

some of the doctrines comprised in the opinions, other opinions opposite to them may or may not be held with equal or even greater reason by other learned and pious ministers of the Church,—but whether these opinions now under our consideration are contrary or repugnant to the doctrines which the Church of England, by its Articles, formularies, and rubrics, requires to be held by its ministers, so that, upon the ground of these opinions, the appellant can lawfully be excluded from the benefice to which he has been presented.’—P. 9.

‘It must be carefully borne in mind that the question, and the only question for us to decide is, whether Mr. Gorham’s doctrine is contrary or repugnant to the doctrine of the Church of England as by law established.’—P. 18.

‘His Honour the Vice-Chancellor Knight Bruce dissents from the opinion we have formed; but all the other members of the Judicial Committee who were present are unanimously agreed in opinion that the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England as by law established, and that Mr. Gorham ought not, by reason of the doctrine held by him, to have been refused admission to the vicarage of Brampford Speke.

‘And we shall therefore humbly report to Her Majesty that the sentence pronounced by the learned judge in the Arches Court of Canterbury ought to be reversed, and that it ought to be declared that the Lord Bishop of Exeter has not shown sufficient cause why he did not institute Mr. Gorham to the said vicarage.

‘We shall therefore humbly advise Her Majesty to remit the cause with that declaration to the Arches Court of Canterbury, to the end that right and justice may be there done in this matter, pursuant to the said declaration.’—P. 20.

‘On Saturday, March 9, a PRIVY COUNCIL was held, at which HER MAJESTY was graciously pleased to APPROVE and CONFIRM the above Report and Judgment.’

The reader’s particular attention is invited to the language of this important judgment. The doctrine held by Mr. Gorham is carefully defined. And it is expressly pronounced that that doctrine is ‘NOT CONTRARY OR REPUGNANT TO THE DECLARED DOCTRINE OF THE CHURCH OF ENGLAND, AS BY LAW ESTABLISHED.’

But the doctrine of Mr. Gorham is substantially this: that the efficacy of baptism, in the case of infants, as in all other cases, is conditional and not absolute. In other words, Mr. Gorham simply denied the teaching of the Council of Trent,¹ that grace is conferred by the mere performance of the act, *ex opere operato*. And for this doctrine he was to have been excluded by the late Bishop Phillpotts from a cure of souls within the limits of his diocese!

The following affirmation of that judgment is also important:—

‘It appears that opinions, which we cannot in any important particular distinguish from those entertained by Mr. Gorham, have been propounded and maintained, without censure or reproach, by many eminent and illustrious prelates

¹ ‘*Si quis dixerit per ipsa novæ legis sacramenta EX OPERE OPERATO non conferre gratiam, sed solam fidem divinæ promissionis ad gratiam consequendam sufficere: anathema sit.*’—*Canones et Decreta Concilii Tridentini*, ed. sec. Romæ in Collegio Urbano de Prop. Fid. 1834. Lipsiæ: Tauchnitz, Jr. 1842.

and divines who have adorned the Church from the time when the Articles were first established. We do not affirm that the doctrines and opinions of JEWELL, HOOKER, USSHER, JEREMY TAYLOR, WHITGIFT, PEARSON, CARLTON, PRIDEAUX, and many others, can be recorded as evidence of the doctrine of the Church of England; but their conduct, unblamed, and unquestioned as it was, proved, AT LEAST, THE LIBERTY which has been allowed in maintaining such doctrine.'—P. 18.

The inference from this judgment is plain and clear: that those who do not admit the inseparability of the inward grace from the outward sign of baptism, who deny that the regeneration of infants is absolute and unconditional, interpreting the baptismal office, as all the offices of our Church, on the principle of charity, these men are not unfaithful members of the Church of England. Such sentiments have been '*propounded and maintained by many eminent and illustrious prelates and divines who have adorned the Church FROM THE TIME WHEN THE ARTICLES WERE FIRST ESTABLISHED.* Their 'conduct' was '*unblamed and unquestioned,*' and *proves AT LEAST the liberty which has been allowed in maintaining such doctrine.*'

I give in a footnote,¹ to which attention is invited,

¹ ADMISSION OF HIGH CHURCHMEN.

'The whole evidence viewed collectively appears to me conclusive in favour of the judgment of the Court of Appeal, viz. that our formularies do not impose the doctrine that all infants are regenerated in

certain admissions on this subject by High Churchmen, by Ritualists, and by Tractarian perverts. And in the

baptism.'—*Review of the Baptismal Controversy*, by Rev. J. B. Mozley, Vicar of Old Shoreham. Rivingtons, 1862, p. 338.

ADMISSION OF THE RITUALISTS.

'Rogers' view of baptism (Thos. Rogers, A.M., Chaplain to Archbishop Bancroft) seems much the same as Mr. Gorham's, and Mr. Gorham seems to have fairly represented the sense of the Articles of Religion according to the general and current exposition of the writers of our Church.'—*Union Review*, Sept. 1873, p. 400.

ADMISSION OF TRACTARIAN PERVERTS.

1. Rev. W. MASKELL, Vicar of St. Mary Church, and examining chaplain to the late Bishop (Phillpotts) of Exeter.

Referring to the judgment of the Privy Council in the Gorham case on the subject of Baptismal Regeneration, Mr. Maskell writes: 'Now that the appeal has been decided by the confirmation of the Report of the Judicial Committee, I see no objection to admitting, that on one account it seemed not improbable that it would be given in favour of Mr. Gorham. As the case went on, first in the Court of Arches, and afterwards before the Privy Council, it was *impossible not to feel, more and more, that the reasons and arguments of the Evangelical party had been too lightly esteemed*. During the last two years my attention had been constantly directed in other ways to the same matter, and, it must as fairly be confessed, with similar results. . . . Every month as it went by suggested to my mind graver and graver doubts . . . whether a bishop is really following the intention of the Reformed Church of England, and speaking in her spirit, when he condemns as heresy the denial of the *unconditional efficacy of baptism in the case of all infant recipients*.'—*A Second Letter on the Position of the High Church Party in the Church of England*. London: Pickering, 1850 (April 8), pp. 11, 12.

Again:—

'When Mr. Gorham was refused institution, more than two years ago, I thought that it was almost impossible for him to raise a reasonable question as to the exact teaching of the English Church upon baptismal regeneration; a question, that is, such as a court would entertain. But time went on, and the real state of things and tone of doctrine which prevailed for fifty or sixty years after the reign of Henry VIII., during which the first movers of the changes in religion or their immediate disciples still lived, opened, and became clearer from day to day

face of these facts, the charge of 'dishonesty' brought by Romanizers on the one hand, and Nonconformists

'It would be dishonest to attempt to exaggerate or put an untrue face upon the real state of the matter (p. 13). *'I was not prepared to learn, as I have learnt, that, perhaps without two exceptions, all the divines, bishops and archbishops, doctors and professors, of the Elizabethan age—the age, be it remembered, of the present Common Prayer Book in its chief particulars, and of the Book of Homilies, and of the 39 Articles—held and taught doctrines inconsistent (I write advisedly) with the true [Romish] doctrine of baptism.'* (P. 15.)

After accounting for his erroneous expressions previously on the subject, first from the habit of looking at the Reformers' opinions under the influence of long-established prejudice, and secondly from his knowledge of their writings having been derived almost wholly from Catenæ, evidently partial and onesided, he proceeds (p. 17):—

'It may be a question whether, in the days of Queen Elizabeth, a clergyman would *not have been liable to censure* who, not content with being suffered to teach what he himself believed with regard to the doctrine of baptismal regeneration, should have gone on further to *declare that the Church of England still pronounced those to be unsound and heretical who did NOT acknowledge the UNCONDITIONAL efficacy of infant baptism.*'

And he adds (19, 20):—'And I cannot dispute the principle involved in the following sentence (that above given pp. 97, 98) of the judgment delivered by the Judicial Committee.'

Lastly:—

'As to the second of the two classes, namely, the Low Church or Evangelical, I have no hesitation in making a candid avowal. Whatever my opinions may have been some time ago, it is impossible for me to conceal from myself that further enquiry has convinced me, that the real spirit and intention of the Reformed Church of England are shown and carried out and taught by the Low Church party as truly as by ourselves.* I cannot bring myself to say, "rather than ourselves;" but that at least they have amply sufficient argument to oblige us to the acknowledgment, that the very utmost which we can claim for our opinions is that they are "open" to us.' (P. 56.)

'Let me in this place sum up briefly what has been said in the two letters which I have written to you. . . .

* 'Is there any doctrine on which the two parties differ, upon which we should have had the slightest chance of obtaining a sentence against an Evangelical clergyman, except the doctrine of baptism?' (P. 56.)

on the other (but Romanizers are themselves 'Non-conformists within the Church of England'*) against

'2. That the decision in the particular cause of Mr. Gorham against the Bishop of Exeter explains, to some extent, the dogmatic teaching of the Church of England upon the Sacrament of Holy Baptism.

'3. That the judgment of the Judicial Committee in that cause is probably a correct and true judgment; and if it be so, that the Reformed Church of England did not, and at the present time does not exclusively require her clergy to teach, and her people to believe, the unconditional efficacy of baptism in the case of all infants.' (P. 74.)

'6. That the Evangelical clergy, as a party, no less than the Anglican or High Church party, represent and carry out the spirit and the system of the English Reformation, as declared by contemporary authorities, and sanctioned by the existing formularies.' (P. 74.)

Mr. Maskell had¹ resigned his living at the date of the above letter, April 8, but had not then joined, though he shortly afterwards did join, the Church of Rome.

2. Rev. WM. DODSWORTH, at the time Perpetual Curate of Christ Church, St. Pancras:—

'On the doctrine of baptismal regeneration the Church of England has been hitherto thought to be more especially strong. The explicit language of her formularies seemed to many to be absolutely decisive on that point. And yet we have lived to see it solemnly decided otherwise in a court constituted of men of the highest legal ability.

'I know it has been widely said that that decision was manifestly, if not intentionally, wrong; that it was a judgment not founded on truth,^{*} but on expediency. With such statements I can feel no sympathy. While I freely admit, that, according to the best of my judgment, the fair construction of the words of the Prayer Book would have led to an opposite decision, I cannot deny that there were other elements introduced into the question, which may fairly account for, if they do not justify the decision. The argument so often referred to, founded on the adoption of an article of at least equivocal meaning for one plain and unambiguous; the absence of a distinctive announcement on the efficacy of infant baptism, where at least it might have been expected in the answer to the question, 'Why, then, are infants baptised,' &c.; above all, the unvarying practice of the Church of England for three hundred years (or at least by far the largest portion of that period), in allowing

* *Quarterly Review.*

¹ In a postscript he explains that the resignation was delayed for a few days from a wish of his vestry.

the 'Low Church' party for their views on Baptism, is simply untenable. It must arise either from ignorance or from wilfulness.

THE LORD'S SUPPER.

The following is the Judgment of the Judicial Committee of the Privy Council in the Bennett case, pronouncing the doctrine of the Church of England:—

Presence of CHRIST in the Sacrament.

'The Church of England holds and teaches affirmatively that in the Lord's Supper the Body and Blood of Christ are given to, taken, and received by the faithful communicant.

clergymen to have the cure of souls who notoriously and avowedly denied the doctrine of baptismal regeneration; these considerations, though not decisive as to the question (as such they are not here urged), are yet amply sufficient to vindicate the Court from that most serious and degrading charge of having given a judgment knowingly and intentionally perverse.

'The last of the above-named considerations ought surely to weigh much with the Anglican who would zealously vindicate the position of the Church of England. For how could he answer such a retort as this from the Judges? "You charge us with having perverted or misinterpreted documents which so plainly lay down the doctrine of baptismal regeneration that no honest mind can possibly misunderstand them; you also maintain that this is a vital doctrine: how comes it to pass, then, that you and the Bishops and the whole Church for three hundred years have endured within her bosom the deadly heresy of denying it? Can we suppose that the Church of England, for three hundred years, has not had one Bishop faithful enough to banish this strange doctrine from his diocese;—with documents too in his hand (as you assert) so plain and explicit, that they admit of no doubt of his ability successfully to have taken this course?" Surely this would be a retort not easily answered.' 'Anglicanism Considered in its Results.' Lon., Pickering, 2nd Ed., 1851, p. 39, 40.

She implies, therefore, to that extent, a presence of Christ *in the ordinance*, TO THE SOUL of the WORTHY RECIPIENT. As to the mode of this presence she affirms nothing, except that the Body of Christ “is given, taken, and eaten in the supper only after a heavenly and spiritual manner,” and that the “mean whereby the Body of Christ is received and eaten is faith.” ANY OTHER PRESENCE THAN THIS—*any presence which is NOT A PRESENCE TO THE SOUL of the FAITHFUL receiver*—the Church does not by her Articles and Formularies affirm, or require her ministers to accept. THIS CANNOT BE STATED TOO PLAINLY.’

Sacrifice.

‘The next charge against the respondent is that he has maintained that the Communion Table is an *Altar of Sacrifice*, at which the priest appears in a sacerdotal position at the celebration of the Holy Communion, and that at such celebration there is a great sacrifice or offering of our Lord by the ministering priest, in which the benediction of our Lord ascends from the altar to plead for the sins of men.¹ THE CHURCH OF ENGLAND DOES NOT BY HER ARTICLES OR FORMULARIES TEACH OR AFFIRM THE DOCTRINE MAINTAINED BY THE RESPONDENT. *That she has DELIBERATELY CEASED TO DO so would clearly appear from a comparison of the present Communion Office with that in King Edward VI.’s first book, and of this again with the Canon in the Mass of the Sarum Missal.* This subject was fully discussed before their Lordships in *Westerton v. Liddell*, when it was decided that the change in the view taken of the Sacrament naturally called for a corresponding *change in the altar*. IT WAS NO LONGER

¹ Some illustrations of Mr. Bennett’s views as found in the evidence taken before the Ritual Commissioners, and published in their First Report, 1867, are given in an appendix.

TO BE AN ALTAR OF SACRIFICE, *but* MERELY A TABLE *at which the communicants were to partake of the Lord's Supper.*¹

¹ ADMISSION OF TRACTARIAN PERVERTS.

REV. W. MASKELL.

'Whatever my opinions may have been some time ago, it is impossible for me to conceal from myself that further enquiry has convinced me, that the real spirit and intention of the Reformed Church of England are shown and carried out and taught by the Low Church party as truly as by ourselves,' &c. as *ante* p. 100 *note*.

'But, by way of illustration, take one or two examples, and these will perhaps show how certain passages which are difficulties—and we feel them to be such—in our own path, are, in the first and plainest sense of the words, in favour of the Evangelical system; and not only so, but we have nothing so plain to produce against them. In short, these are passages which *we* "get out of" or explain away, whilst *they* take them in their simple and obvious meaning. In these one or two examples you will observe that I refer to the Prayer Book as well as the Articles.' (P. 58).

The examples referred to are—Justification, Absolution, the Holy Eucharist, &c.

A Second Letter on the Present Position of the High Church Party in the Church of England. Pickering, 1850.

REV. W. DODSWORTH.

'Now, I may assume that the Anglican believes, substantially, the following doctrine:—

'1. That the very Body and Blood of our Lord are in no merely figurative sense, but really and substantially present, not merely to the heart and soul of the believer, but "under the form of bread and wine" upon the altar.

'2. That in this Sacrament the priest really offers in commemoration the true and proper sacrifice of that very Body, which once for all was offered on the Cross, and that in this Sacrament is transacted the perpetuation of that one Sacrifice once offered, which is propitiatory for the sins of the whole world.

'This, I suppose, is also, in substance, the belief of the Catholic; and however others may doubt of, or deny the truth of this doctrine, no one can question its immense and overwhelming importance, if true. And yet how very unsatisfactory is the witness which the English Prayer Book bears to it. Some passages indeed seem especially to recognise the real presence. Yet, perhaps, with one exception (namely, the passage in the

Adoration.

‘The Church of England has forbidden all acts of adoration to the Sacrament, understanding by that the consecrated elements.’

exhortation, which is almost in words a quotation from Scripture), the Prayer Book seems to adopt the notion favoured by Hooker, that the real presence is not in the species of bread and wine, but only to the heart and soul of the believer; which seems equivalent to saying that the faith of the receiver, not the act of the priest, consecrates the elements. Hence (p. 42), in the words of the Catechism, the inward part of the Sacrament is said to be “The Body and Blood of Christ, which are verily and indeed taken and received *by the faithful* in the Lord’s Supper;” and again, in the 28th Article it is said, “The mean whereby the Body of Christ (not merely the benefit) is received and eaten is Faith.” *

Again:—

‘The more natural interpretation of the sentence (“Take, eat this,” &c.) as it now stands is that the first words are a prayer, which anyone might use without any belief in the real presence, “May the Body of our Lord preserve thy body,” &c., while the latter words suggest that the

* ‘Thus, the Bishop of London, a fair expositor of English Church doctrine, says *ex cathedra*:—

“This notion of an offering, which those who communicate in the Eucharist make on behalf of others, over and above their prayers, seems to me, I confess, to be essentially the same as that which is condemned by our 31st Article. I consider it to be the plain doctrine of our Church that the effects of the Holy Sacrament are limited to the faithful and devout communicant, and that there is nothing in it of the nature of a truly propitiatory sacrifice.”—*Charge*, 1846, p. 17.

‘The same opinion, in substance, is expressed by the Bishop in his recent answer to an address from the Archdeaconry of Middlesex: “I cannot but suspect that many of the forms which have of late been introduced into the celebration of the Holy Communion are the expressions of belief in a doctrine emphatically denied by the Church of England, and are nothing less than acts of adoration done to the supposed corporeal presence of the Body and Blood of our Saviour Christ.” Setting aside the misunderstanding which might arise from the use of the word ‘corporeal,’ I will venture to say that the suspicions of the Bishop are well-founded. In the case of many High Churchmen, I would hope not in the case of all, these ceremonies have been observed in recognition of the real presence of Christ upon the altar. To have adopted them for any other reason would have been both foolish and wicked.’ (P. 48.)

Nothing can be clearer or more satisfactory than these statements, the accuracy of which is capable of overwhelming historical proof. And it is because of the clear reassertion in this judgment of the principles of Protestant truth that such violent hostility has been exhibited by Ritualists against that judgment, and such unmeasured abuse has been heaped upon the tribunal that pronounced it.¹

And these authoritative affirmations of the real Sacrament is only taken *in remembrance* of a past act, and that the *eating* is no more than a figurative action of the heart or intention.' (P. 43.)

Again:—

'But if even the doctrine of the real presence has been left in this unsatisfactory state, much worse is the position of the English Church in reference to the doctrine of the Eucharistic sacrifice, for on this the English Prayer Book is all but *silent*, if indeed it does not intend positively to exclude it.' (P. 44.)

'It is hard to believe that the 31st Article was not intended to condemn the *idea of sacrifice* as in any true and proper sense connected with the Holy Eucharist.

'But even were it otherwise, how can we reconcile it to any consideration of the requirements of the Church, that a doctrine so essential, so overwhelmingly important, *should be left to be gathered by difficult interpretations, and remote inferences from the Prayer Book?*' If the doctrine be true, it is surely the GREAT IDEA which must pervade all Christian worship. It comprehends within itself the grand purpose of our assembling together. We come together, as the first disciples, "to break bread," and in breaking it to offer this sacrifice. How great is the difficulty to the Anglican, that he should have *so slight an authority, if authority at all, for that which he considers to be the very centre of Christian faith and worship.*' (P. 45.)

'Suppose one of the Bishops were to refuse institution to a clergyman for not holding the doctrine of the Eucharistic Sacrifice, is it conceivable that he could maintain his ground; or that he would be supported if he were to appeal to a Synod of Bishops, or to the general belief of the clergy?' Most assuredly not. And if not, must we not say, by the same rule, that the Church of England rejects the doctrine?' (Pp. 48, 49.)

¹ Some specimens of that abuse are given *infra*.

doctrine of the Church of England should be considered in contrast with the teaching of Ritualists on the same subject, as given *ante*. (Part I. pp. 51-56.)

The following list is now given of RITUALISTIC INNOVATIONS PRONOUNCED ILLEGAL :—

1. *Stone Altars.*

Judgment in the Stone Altar Case :—

‘Nothing can more clearly demonstrate the determined manner in which the measures for the utter subversion of the superstitions connected with the Popish mass were carried on than these ¹ orders and injunctions, the great object being the annihilation of the fixed, immoveable stone altars, and the substitution of wood moveable tables in their place.’

‘The rubric’ means ‘a wooden table, capable of being removed, and not an immoveable stone table.’—Stone Altar Case—Arches Court, *Faulkner v. Litchfield and Horne*, January 31, 1845. See *Annual Register*, Law Cases, 1845, p. 352.

Judgment of the Judicial Committee :—

‘The distinction between an altar and a communion table is in itself essential and deeply founded, in the most important difference in matters of faith between Protestants and Romanists : viz., in the different notions of the nature of the

¹ That is, Bishop Ridley’s Injunctions (see also appendix No. 2) 1550. Letters sent November 19, 1550, to every Bishop throughout England to ‘pluck down altars.’ Orders of Queen Elizabeth, 1559, for substituting the Communion of the Sacrament for the High Mass, and for placing tables in the churches. Advertisements of Queen Elizabeth, 1564. Archbishop Parker’s Visitation Enquiries, 1569. Archbishop Grindall’s Injunctions, 1571.

Lord's Supper which prevailed in the Roman Catholic Church at the time of the Reformation, and those which were introduced at the Reformation. By the former it was considered as a sacrifice of the Body and Blood of our Saviour. The altar was the place on which the sacrifice was to be made; the elements were to be consecrated, and being so consecrated, were treated as the actual body and blood of the victim. The Reformers, on the other hand, considered the Holy Communion not as a sacrifice but as a feast, to be celebrated at the Lord's Table; though as to the consecration of the elements, and the effect of the consecration, and several other points, they differed greatly among themselves.'—Bayford's Judgment of the Judicial Committee of the Privy Council in the cases of Liddell, Horne, and others, *v. Westerton*, and Liddell and Park and others *v. Beal*. London: Butterworth, 1857, p. 126.

Again :—

'The change in the view taken of the nature of the Sacrament naturally called for a corresponding change in the ancient altar. It was no longer to be an altar of sacrifice, but merely a table, at which the communicants were to partake of the Lord's Supper.'—*Ibid.*, p. 129.

Again :—

'Their Lordships, therefore, are satisfied that the decision upon this point in *Faulkner v. Litchfield* is well-founded, and they must advise Her Majesty that the decree as to the removal of the stone structure at St. Barnabas, and the cross upon it, and the substitution of a communion table of wood ought to be affirmed.'

2. *Communion Table Cover worked with lace.*

'A fair white linen cloth without lace or embroidery' alone permitted. Arches Court, *Westerton v. Liddell*. Confirmed by Jud. Com. Priv. Council, *Liddell v. Westerton*.

3. *Cross attached to the Communion Table.*

The question is 'whether a cross attached to the table is consistent with the spirit or the letter of these regulations. Their Lordships are clearly of opinion that it is not.' Judgment of the Jud. Com., *Liddell v. Westerton*.

4. *Lighted Candles on the Communion Table except when lighted to give necessary light.*

Consistory Court. Dr. Lushington's judgment, *Westerton v. Liddell*, December 5, 1855. Not appealed against at the time. Reaffirmed by the Jud. Com. in *Martin v. Mackonochie*.

5. *The elevation of the paten and cup in the Holy Communion.*

6. *The use of Incense for censuring persons and things during the celebration of the Holy Communion.*

7. *The ceremonial act of mixing water with the wine during the celebration of the Holy Communion.*

The three last were affirmed by the Dean of the Arches in *Martin v. Mackonochie*, March 28, 1868.

8. *The ceremonial act of mixing water with the wine before the service, followed by the administration of the wine so mixed with water during the Communion Service.*

Jud. Com. Priv. Council, *Hebbert v. Purchas*, February 23, 1871.

9. *The kneeling of the Priest during the Prayer of Consecration in the Holy Communion.*

Jud. Com. *Martin v. Mackonochie*.

10. *Various Vestments; as—*

1. 'Cope at Morning or Evening Prayer.'
2. 'Albs with patches called Apparels.'
3. 'Tippetts of a circular form.'
4. 'Stoles of any kind whatsoever, whether black, white, or coloured, and worn in any manner.'
5. 'Dalmatics' at the Communion Service.
6. 'Maniples' worn by the Minister.

Arches Court, *Elphinstone v. Purchas*, February 3, 1870.

7. The Chasuble at the Communion Service.
8. Tunics or Tunicles at the Communion Service.
9. Albs.

Jud. Com. Priv. Council, *Hebbert v. Purchas*, February 23, 1871.

11. *Processions*, 'so conducted as to constitute a further rite or ceremony in connection with the Morning and Evening Service,' *e.g.* (a) a Procession immediately before or after service, proceeding round the church, and composed of

1. Thurifer, carrying and swinging incense.
2. Crucifer with crucifix.
3. Acolytes, dressed in red and white, with red skull-caps on their heads, and bearing lighted candles.
4. Deacons or others with banners.
5. 'Choristers dressed in red and white.'
6. 'Ceremoniarius in cassock and cotta with blue tippet.'
7. 'Rulers of the choir in copes.'
8. Clergy in copes.

(b) Similar procession, consisting of—

Thurifer with incense.

Crucifer with large crucifix.

Acolytes or boys with lighted candles.

The person called ceremoniarus.

Assistant minister, and minister in cope.

All proceeding round interior of the church : followed by

The exchanging of cope by minister for a white alb, and gold stole, and chasuble.

The censuring of minister.

The extinguishing of candles by the congregation during the reading of the Communion Service that followed.

The re-lighting of the candles during the reading of the gospel and their subsequent re-extinguishment.

Other ceremonies : as, immediately before the Communion Service—

1. The sprinkling of palm branches (on Palm Sunday) with holy water, blessing and censuring them, or causing them to be blessed or censured.
2. The distribution of such palm branches to the minister and other clergymen, the choir, and others, and thereupon—

(c) A procession, preceded by crucifix, and consisting of thurifer, choristers, priests, and others, proceeding round the church, chanting, and elevating the palm branches, accompanied by lighted candles : all immediately followed by the Communion Service.

12. *Various rites or ceremonies interpolated, as—*

1. The introduction of a crucifer with crucifix.
2. The introduction of bearers of banners.
3. *Te Deum* used at Evening Prayer.
4. Ringing of the sacring or sanctus bell during the Prayer of Consecration.
5. Interpolation of prayer called 'Agnus Dei' after the Prayer of Consecration and before the reception of the elements.
6. Celebration of a Mortuary Service; that is, the interpolation in the Communion Service, immediately after the collect for the Queen and before the epistle, of the words: 'O God! whose property is ever to have mercy and to forgive, be favourable to the soul of this Thy servant (*i.e.* the deceased person for whose repose the mortuary celebration was made) and blot out all her iniquities, that she may be loosed from the chains of death, and be found meet to pass into the enjoyment of life and felicity, through Jesus Christ our Lord. Amen.'—1 Thess. iv. 13–18 being then read as the epistle, and John vi. 37–40 as the gospel.
7. *Ceremonial admission of an acolyte, or choir boy* (by causing him to kneel on one of the steps of the holy table, and by reading some words out of a book, making the sign of the cross over him, putting into his hands a candlestick with candle, and afterwards decanters or glass bottles of wine and water).

13. *Elevation of the offertory alms.*14. *Large metal crucifix, on or near Communion Table,*

covered on Good Friday with white veil striped with red cross, and *uncovered* on Easter Sunday, being a ceremonial or symbolical observance.

15. *The bowing and doing reverence to such crucifix.*

16. *The ceremonial use of images in the service, as—*

1. 'Figure of the infant Saviour, with two lilies on either side,' on a shelf above the Cre-
dence Table, on Christmas Eve.
2. Figure, image, or stuffed skin of a dove in a
flying attitude above and hanging over the
Holy Table during divine service on Whit
Sunday.

17. *The ceremonial act of making the sign of the cross*
on various occasions, as—

1. During the saying of the Apostles' and Nicene
Creeds.
2. At the pronouncing of the Absolution in the
Communion Service.
3. At the giving of the elements to the com-
municants.
4. During the pronouncing of the Benediction after
the Sermon.
5. When about to mix water with the wine.
6. And when about to consecrate the same.

18. *The ceremonial act of kissing the Gospel Book, by*
an assistant minister, held before him by a deacon
or attendant.

19. *Standing with the back to the people during the per-*
formance of various parts of the service, as—

1. While reading the prayer for the Church Militant.
2. During the Prayer of Consecration. (Jud. Com.)
3. While reading the Collects next before the Epistle for the Day in the Communion Service.
4. While reading the Collects following the Creed, standing 'in front of the middle of the Holy Table at the foot of the steps leading up to to the same.'
5. While reading the Epistle in the Communion Service.

20. *The Publication of unauthorised notices, as—*

1. Of a 'High' Celebration of the Holy Eucharist.
2. And of feasts (such as 'of St. Leonard, St. Martin, and St. Britius,' and 'of Our Lady') and of services, not recognised by the Liturgy.
3. Of Mortuary Celebration for the repose of a deceased person.

21. *The ceremonial use of lighted candles on or near the Communion Table, during other parts of the Morning Service than the Communion Service, when not wanted to give necessary light.*

1. *The use of a Paschal taper, or very large lighted candle, standing towards south side of Communion Table, when not wanted to give necessary light.*
2. *The bearing about, moving, setting down, and lifting up various lighted candles by acolytes during service, when not wanted to give necessary light.*

22. Various ceremonies, as,—

1. *Group of acolytes surrounding and caused to kneel round the minister; the Crucifer standing by his side, bearing crucifix, during the reading of the Gospel in the Communion Service.*
2. *Crucifer, with crucifix, and bearers of banners, standing near the minister and in front of the Holy Table, immediately after the Evening Prayers, during the singing of the Te Deum, and in the presence of the congregation.*
3. *The taking from the Holy Table, on Ash Wednesday, immediately after the Communion Service and before the Communion Service, a vessel containing ashes; the blessing or consecrating the same; and the rubbing such ashes on the foreheads of certain persons, members of the congregation, kneeling before the minister for that purpose.*
4. *The censuring and sprinkling with holy water candles placed on a small table near the Communion Table, on Candlemas Day; the lighting the candles after the Litany and before the Communion Service; and the distribution of them to members of the congregation, and subsequently the holding them up lighted by such members of the congregation.*

23. *Wafer Bread.* 'Pure wheat-bread' being directed 'by the law of the Church.'¹ (Jud. Com.)

¹ See a very useful summary of the above points in the Church Association Tracts, No. X. '*Results of Appeal to the Ecclesiastical*

24. *Leaving the Communion Table uncovered on Good Friday.*

The above innovations, introduced by Mr. Purchas, and prohibited in the Judgments of the Arches Court and of the Judicial Committee of the Privy Council, have been particularised more fully than might perhaps have appeared necessary, in order to give some idea of the extraordinary lengths to which that unfortunate clergyman—who seems to have been but a tool in the hands of others, and for whom it was difficult not to feel some measure of sympathy—was being led on.

The Judicial Committee (*Martin v. Mackonochie*) lay down, very justly, the following principle:—

‘The object of a Statute of Uniformity is, as its preamble expresses, to produce “an universal agreement in the public worship of Almighty God,” an object which would be wholly frustrated if each minister, on his own view of the relative importance of the details of the service, were to be at liberty to omit, or add to, or to alter any of those details. The rule upon this subject has been already laid down by the Judicial Committee in *Westerton v. Liddell*, and their Lordships are disposed entirely to adhere to it:—

“In the performance of the services, rites, and ceremonies ordered by the Prayer Book the directions contained in it must be strictly observed; no omission and no addition can be permitted.”’

Every one is aware of the outcry now raised against

Courts in Ritual Cases.’ And another in J. M. Dale’s *Legal Ritual*, 1871, Effingham Wilson, pp. 7–12.

what is called the Purchas Judgment, and the enormous efforts that are being made to reverse it. It may not, perhaps, be remembered that in March 1871 two petitions addressed to Her Majesty in Council were presented by Mr. Purchas, praying that his case might be re-heard. The prayer of the petitions was supported by the Solicitor-General (Sir J. D. Coleridge) and Mr. C. Bowen, and was opposed by Mr. A. J. Stephens, Q.C., and Mr. J. D. Archibald.

Judgment was given by the Lord Chancellor as follows :—

‘Their Lordships are of opinion, in respect of the two petitions addressed to the Crown, that no further proceedings should be taken therein. Having carefully weighed the arguments, and considering the great public mischief which would arise on any doubt being thrown on the finality of the decisions of the Judicial Committee, their Lordships are of opinion that expediency requires that the prayer of the petitions should not be acceded to, and that they should be refused with costs.’—MOORE’S *Law Reports*, Privy Council Appeals, vol. iii. 1869–71, Clowes and Son, pp. 664–671.

If it be urged as a reason for re-considering the matter that the case was undefended, the answer may be, that that course was intentionally pursued ; that, apparently, it was part of the tactics of the party (see evidence given, p. 124) ; and that therefore they have only themselves to blame, if, on any point, their

own aspect of the question was not adequately represented.

But the more the judgments are examined, the more they must be felt to be in harmony with the spirit and the principles of the Church of England, as by law established.

SECTION II.

THE LAWLESSNESS OF RITUALISTS.

No feature of the Ritualistic movement is more marked than the absolute refusal of its promoters to obey the law. It would seem as if the Divine prescription,—‘Let every soul be subject to the higher powers,—render to all their dues, fear to whom fear, honour to whom honour,’—is read by these men negatively, for their conduct is in direct opposition to these directions.

Take the decision pronounced in the Purchas case, on the proper position of the officiating minister when consecrating the sacramental elements. By that judgment the modern innovation of standing with the back to the people, in front of the Communion Table, or at its western side, is pronounced illegal, the proper position being, as seemed before perfectly clear, the north side, or end of the table.

But these law-breakers refuse to obey this decision. And, with a courage worthy of a better cause, they openly proclaim their determination to persist in the practice which is thus authoritatively condemned.

It would seem that in so trivial a matter it were

easy to yield personal preferences in order to perform a plain duty. But the secret of the refusal is to be found in the fact of the important principle involved in the decision. The position of the 'celebrant' at the west end of the 'altar,' with the back to the congregation, is a sacrificial attitude. It implies that the minister is acting in a sacerdotal capacity, and is, in fact, offering up as a propitiatory sacrifice the Body and Blood of Christ on behalf of the congregation. Hence the tenacity with which they cling to the practice, and their endeavours to show that the law of the Church of England was not, in the Purchas judgment, correctly pronounced.

But it need not be said that this is one strong reason why it may be assumed that that judgment is correct. The Reformed Church of England has rejected the doctrine of a propitiatory sacrifice as connected with the Lord's Supper. The deliberate exclusion of the word 'Altar' from the Prayer Book, and all similar expressions indicative of such sacrifice, would alone show this.¹ The language of the judgment in the Bennett case is also decisive on the point. Taking, then, a common-sense view of the question, does it seem conceivable that the Church of England can have stultified herself by allowing the officiating minister to *retain* a position which identifies the service so far with the Roman Mass?

¹ See Argument of A. J. Stephens, Q.C., before the Judicial Committee of the Privy Council in the Bennett case. Rivingtons.

Surely any ambiguity in the Rubric must be interpreted by the spirit and intention of the Church.

A few specimens are given below of the attitude of Ritualists in reference to the Law Courts, and also to the Bishops. It is no pleasant duty to produce them ; but it ought to be seen what a defiant position is now taken up by these mutineers within the camp of our Church :—

‘We are informed that the Rev. — yesterday announced in his morning sermon, at St. Mary Magdalene, Paddington, that he has given the Bishop of London formal notice that he does not intend to comply with the requirements of the late decision of the Judges of Her Majesty’s Privy Council in the Purchas case.’—*Record*, April 24, 1871.

‘*Ex uno disce omnes.*’

In a letter to the Editor of the ‘Times,’ which appeared in that journal July 22, 1873, Dr. PUSEY thus writes :—

‘I had high legal authority on my side when I stated that some of the decisions in the Purchas judgment were *bad law*—*i.e.* that they were misinterpretations of the law ; and I said that I should not comply with that interpretation of the law, with a view to bringing it to an issue whether it would be upheld as law or no. But to protest against a judicial misinterpretation of law is not to disobey the law, as has been said ; I simply deny that it *is* the law, and abide the consequences.’

Illustration of the above :—

TO THE EDITOR OF THE ‘RECORD.’

‘Sir,—I was walking past All Saints’, Margaret Street, this morning, at about 11.30, when I thought I would step in

and see the inside of the building, which I had never done before. I did so; and found Divine service going on. But as soon as I entered I could hardly believe that it was in a church belonging to the Church of England. The Communion Service, or rather "Mass," was being performed. There were three officiating "priests," all of whom throughout kept their backs turned upon the congregation, with their faces towards the "altar." They were apparelled in red robes, with various embroideries. The one in the middle, the "celebrant," had a large cross worked in his robe from his neck downwards. Two lofty candles were burning at mid-day. The "celebrant" raised the elements above his head, while the pauses, the genuflexions, and other postures and bowings were such as to render our Church of England service almost unintelligible. I can hardly say whether I was more indignant or grieved at what I heard and beheld. I have been ordained nearly forty years, and I never before saw our beautiful service so Romanised; and I inwardly asked, How long is this flagrant dishonesty to go on? And is there no possibility of bringing these defiant lawbreakers to a sense of duty?

' There was a congregation of about 200 persons, chiefly young women, twenty or thirty of them dressed as nuns. Not more than twenty communicated out of the 200.

' I thought, too, how different is all this childish ceremonial from the grand work of the Christian ministry, which is to seek the salvation of perishing souls through the simple and earnest proclamation of the Atonement and righteousness of the Divine Redeemer! Any empty-headed formalist can do the one; it is only the converted and spiritually-minded minister of Christ can do the other.

' The rinsing of the cup, and other absurd and elaborate performances after the "Mass" was over, in addition to what had gone on before, clearly proved that the "idolatry

of the Mass" has been actually introduced into the Church of England; and this must be expurgated, if our Protestant and Scriptural Church is to continue the Church of this our nation.

'Many of your readers have, doubtless, seen these abominations before. I had not. And this testimony from a fresh eyewitness may give others at a distance some idea of what is now going on in our Ritualistic, or rather Romish, churches.

'A BISHOP'S EXAMINING CHAPLAIN.'

April 25, 1874.

In a sermon 'written for delivery' in the Parish Church of Frome Selwood (Mr. Bennett's), 1870, the Rev. ORBY SHIPLEY, speaking of the development, or progress, of the Tractarian movement, and giving evidences of it, observes:—

'The pledge distinctly given by, I had almost said, urgently exacted from, our leaders, to obey God rather than man, under certain contingencies of a legal decision in the Court of Arches, now impending over one whom the Church both loves and honours, bears witness to the ubiquity of change.'

The meaning of this statement is, that it was exacted from the leading Ritualists as a pledge, that should the Arches Court condemn Mr. Bennett, they would refuse obedience to such decision.

'It is only the Judicial Committee of the Privy Council—no great authority in the eyes of an English ecclesiastic.'—Rev. E. L. BLENKINSOPP, *Church and the World*, p. 205.

'The audacious injustice of the Purchas decision.'—*Church Times*, October 31, 1873.

‘All we have to do, if Mr. Parnell and Mr. Edwards should be condemned, is to go on exactly as if they had been acquitted, and compel a new suit in every separate case.’—*Church Times*, January 2, 1874.

‘Apart from all considerations of success, and simply upon principle, few Catholic clergy will again consent to plead before the court over which Sir Robert Phillimore so ably presides.’—Rev. O. SHIPLEY, *Four Card. Virt.* P. xxxii.

‘A layman, however learned and eminent, still a layman, at the present day summons the witnesses, a layman sits in the chair of justice, a layman hears the evidence, a layman adjudicates on the merits of the case, a layman pronounces judgment in the Court of Arches—a layman without any ecclesiastical assessor. Under such circumstances, I ask, Can such court, so administered, in any case be called an ecclesiastical court, before which a Catholic, with Catholic principles, could consent to plead?’—Rev. O. SHIPLEY, *Ibid.* p. xxxiii.

Ritualistic teaching concerning obedience to ‘the Church.’

In a case ‘in which the Church has spoken. . . . whether the matter be decided definitely by Creed or Council, or acted on practically by the equally clear authority of Catholic and universal consent, we are bound, be the consequences what they may, to hold or to deny whatever the Church has declared or has disavowed.’—Rev. O. SHIPLEY, *Ibid.* p. 88.

Aggressive attitude of Ritualism.

‘The Catholic party has been placed, and has acquiesced in being placed, both in doctrine and discipline, both in matters of faith and matters of practice, in a defensive attitude; but it is high time (1870) that it should be freed from

a position unworthy of a movement which, when developed, is at once missionary and reformatory. . . . We are now called upon to assert the Truth in act and word in its COMPLETE and DISTINCT ENTIRETY,¹ and to assume for our Divinely (!) inspired teaching and action AN AGGRESSIVE ATTITUDE in the world.'—*Ibid.*, p. 224, 5.

'Union Review' on Episcopal opposition to the Confessional.

'We come now to Confession and Absolution, the use of which in our own day has so marvellously spread, and started into a new life so vigorously, that Bishops are astonished at the phenomenon, and even Archbishop Thomson, recanting his avowed determination to stamp out Ritualism, acknowledges the task of stopping this development too much for him. And surely it must strike the Right Reverend Bench, though none of them have the common sense to give it utterance, that this being a layman's question (since, were there no laity who sought confession, there would be no priests to receive confession), any action of their Lordships is utterly useless.'—*September 1873*, p. 401.

Comment on the Report of the Ritual Commissioners.

'This is hardly the place to express any opinion upon the report of the Ritual Commissioners. Yet. . . it is difficult to avoid forming a judgment upon it. A conclusion more impotent in itself, and more utterly subversive of all that the popular mind had anticipated, can hardly be conceived. The first report, by reason of the inconsequence of the conclusion from the premisses, was justly esteemed immoral. The last report (1868) forms a monument of official incompetence and corporate imbecility, to which each member of

¹ See *ante* pp. 19–27.

the Commission, individually and apart from the rest, would be ashamed to affix his signature. . . . The opinion, in which many shared, that the Catholic cause had been betrayed by the First Report, if not confirmed, is amply avenged by the irrational and utterly frivolous decisions of the Final Report.'—*Four Cardinal Virtues*, Rev. O. SHIPLEY. Preface, pp. xxii. xxiii.

COMMENTS OF THE PRESS.

'Quarterly Review.'

'The sum of the matter appears to be, that the ultra-Ritualists, while they are continually boasting that they have the law on their side, will endure no interpretation of the law but their own; and that by "the Primitive Church," "the Holy Catholic Church of East and West," "the voice of the Church in her General Councils," and the like resounding phrases, each man means simply his own private judgment and fancy, from which he will allow no appeal.'—January 1869, p. 159.

'Ritualists as a body are what they have been truly called, Nonconformists within the Church of England. They introduce practices into its worship which confessedly have not been in use since the time of Elizabeth. They desire to substitute for it, as far as outward forms, gestures, dresses, teaching, suppressions, interpolations will allow, the worship of another Church. They speak with the utmost disparagement of the Thirty-nine Articles. They explain away the meaning of many of them to such a point as to reduce them to an absolute nullity. They set the authority of Bishops as entirely at nought, as if they were Presbyterians or Independents. They abhor the union of Church

and State, on which the whole of the existing constitution of the Anglican Church is founded.'—January 1867, p. 464.

'The Ritualists, as is well known, defend themselves (on the question of vestments), with a characteristic and audacious defiance of their own principles, against the united voice of all the Bishops and of both Houses of Convocation.'—January 1867, p. 444.

'It has rarely been by this [the so-called "Puritan"] school of the Clergy that the Episcopal authority has been set at naught. It has been reserved for those by whom the Bishops are professedly regarded as the successors of the Apostles, as the one evidence of a true Church, to treat them with a contempt and a defiance which in no other profession of men would be tolerated from inferiors to superiors. No dissenter, no Presbyterian, has ever lavished on the Episcopal order fouler language than that which is weekly poured forth by the organs of the Ritualist party against those whom they theoretically regard as the oracles of the Christian Church.'—January 1867, p. 449.

'The Times.'

It has become impossible any longer to overlook the licence which now prevails in the Church in respect to the mode of celebrating Divine service. The days of absolute uniformity, indeed, have long passed, and few would wish to recall them. Any law on such subjects must leave a certain margin undefined; and when the life of the Church is vigorous it is inevitable that, within this limit, some diversities of practice must arise. But this is a very different thing from the evil which has of late been arousing the anxiety of the best friends of the Church. What is witnessed is an absolute disregard of the clearest decisions of the Courts of Law. At immense cost, and at a vast expenditure of learn-

ing and judicial ability, some novel practices have been condemned. But they are none the less ostentatiously maintained by a certain section of the clergy. The Judicial Committee, for instance, has declared what ought to be the position of the clergyman when saying the Consecration Prayer in the celebration of the Holy Communion. But the extreme High Church party have refused to render any obedience to this decision. Two or three clergymen of distinction have openly announced their intention to disregard the authority of the Privy Council, and the judgment has become practically a dead letter. The particular matter in dispute may seem trivial and puerile, but the example of such disobedience is contagious, and there is an increasing tendency to licence in introducing changes in public worship. Practically, notwithstanding the decisions of the Courts, a self-willed incumbent who chooses to defy the law and who disregards the authority of his Bishop and Metropolitan is irresponsible. However alien his proceedings may be from the letter and spirit of the Prayer Book, he can safely pursue his own course, provided only he is supported with sufficient funds by persons who sympathise with him.

‘The injury inflicted on the laity in general by this spirit on the part of the clergy is very keenly felt, and is more menacing, perhaps, than anything else to the present position of the Church of England.’—March 11, 1874.

In closing this section I cannot do better than reproduce the following just and pertinent remarks of the (High Church) author of ‘*Quousque*’ on the lawlessness of Ritualists, and on the plea of ‘conscience,’ often urged in defence of it (p. 35):—

‘Nor must we lose sight of another evil which springs

from the same source—that *disregard for authority* which is so conspicuous a feature in our mediæval clergy. The example which is thus set of refusing obedience to an authority to which they have voluntarily submitted themselves (as the Bishop of Manchester says) at a very solemn moment of their lives, and from which they may withdraw themselves at any moment they please, is alike contrary to the well-being of society and the spiritual health of the Church.

‘In fact, this self-chosen disobedience is all the greater evil for being thus tacked *on to conscience*. The man who charges his conscience with his transgressions is a traitor and libeller of the light which God has put in him, and commits a sin, the same in kind, though far less in degree, as the man who charges his crimes upon God as their author.

‘Nor can it be without its practical result for evil. Any one who chooses, by a self-made law, to override the law which he is bound to obey, to decide for himself, or by the opinion of his associates, whether this or that law is binding upon him, here finds the highest authority for his view and his conduct. The smuggler, who goes back to the free-custom-house golden age, and therefore holds the revenue laws to be radically unjust; the Communist, who says that ‘*la propriété c’est le vol*;’ the lord of the manor, who asserts that the feudal rights of his ancestors five hundred years ago cannot have been affected by modern legislation; the poacher, who takes a high view on the *feræ naturæ* question—all will find a moral justification of their disregard of law in the principles and arguments and practices of these men; all the more dangerous, as I said before, because set up by those who claim to be the keepers of men’s consciences, the arbitrators on all points of right and wrong, the only faithful ministers of Christ; all the greater evil, because it throws an air of unreality over religion in general, when it is seen that those who profess to know it best hold that it is no sin, but rather a virtue, to ignore one of its leading precepts.’

SECTION III.

*DUTY OF THE BISHOPS TO ENFORCE OBEDIENCE
TO THE LAW.*

TESTIMONY of the Archbishops of Canterbury and York, and the Bishop of London :—

THE ARCHBISHOP OF CANTERBURY.

‘ Mr. Colquhoun has stated that some persons might suppose that the Church Association represented a party. As you appear here to-day the Church Association represents no other party than this, that at considerable cost and difficulty you have ascertained the law of the Church and of the land, and you come here to-day to ask a very simple question, which seems to me to call for a very simple answer, namely, the law being ascertained, is it to be maintained? There is no doubt at all about it. I do not understand how, when we know what the law is, there can be any hesitation in saying it must be obeyed. . . . As long as the law is extremely doubtful of course those who are called upon to administer it are in a very difficult position, but when the law is made plain, of course the Bishop, whatever else he is, is a minister of the law, and his bounden duty is to see that it is obeyed. Therefore I cannot doubt but that any of my Right Reverend Brethren would make exactly the same answer that I make. When you ask, “Is the law as it has been ascertained to be obeyed, and will you do your best to see it is obeyed?” They must of course answer in both cases, “Yes.” I do not see any other possible answer that anybody could give.’—*Reply to Deputation*, June 8, 1869.

ARCHBISHOP OF YORK.

‘When the law has pronounced any rite or practice to be illegal, it would be the plain duty of the Bishop in any case which might be brought to his notice to use all the means in his power to secure that the rite or practice is discontinued.’

BISHOP OF LONDON.

Letter to Canon Gregory, in consequence of a published letter addressed to the Bishop by Canons Gregory and Liddon, informing his Lordship of their intention to continue to consecrate the elements standing with the back to the people, contrary to the judgment in the *Purchas* case:—

‘A purpose to continue a practice declared illegal, however grave the scandal which it may and must cause, when avowed by clergymen of high position and character, and however painfully disappointing to a Bishop, who naturally looks to his Chapter for co-operation and support, is not an offence against the laws ecclesiastical. It may—God grant it—never be carried out. But if it is, and if I am duly called upon by the authorities of the cathedral to which we belong to take cognizance of the offence, I shall be bound to do so, under the provisions of the Clergy Discipline Act. . . .

‘Only let me add that if any such proceedings should unhappily be rendered necessary, and any serious consequences shall result, the responsibility, which is very grave, must in common justice rest on those who deliberately—however much as they deem conscientiously—violate the law, not on those who are bound by the office which they hold and by their duty to Church and State alike to maintain it.’—
June 28, 1871.

SECTION IV.

THE BISHOPS ARE OPPOSED TO RITUALISM.

SEVERE censures have often been passed upon the Bishops because they have not taken vigorous measures to repress Ritualism. It is not denied that more might have been done. Indeed, it is frankly admitted that more ought to have been done. But the difficulties in the way of actual enforcement of Episcopal monition were, as they still are, great ; and it was probably thought, and not unnaturally, that the clergy would, as in duty bound, yield, however reluctantly, to kind and fatherly remonstrance, and not compel recourse to the painful alternative of coercion by legal processes. Short of such coercion, however, the efforts of the Bishops to check the progress of the ' counter-Reformation movement ' by counsel, by remonstrance, and, in some instances, by a most careful and painstaking exposure of the special errors of the system, have not been wanting.¹ And it seems only right to call attention,

¹ See *e.g.* the admirable Charge of the Bishop of Calcutta (Wilson), 1843, Seeley ; and the extremely lucid and masterly and exhaustive analysis of the whole system in the successive Charges of the Bishop of Ossory (O'Brien), 1843, 1846, and 1850, also published by Seeley.

before proceeding further, to the undoubted fact that the Tractarian and the Ritualistic systems have received (with a few painful exceptions) the grave condemnation *ex cathedrâ* of the members of the Episcopal Bench.¹

Many Episcopal charges, dating from 1842 downwards, are in the writer's possession, and might be quoted in proof of the correctness of this statement. But it may be sufficient to give the following testimony of the 'Quarterly Review' as to the sentiments of

*The Bishops Generally, in reference to the Earlier
Tractarian Movement.*

'The general result of these judgments [those pronounced by the Bishops in their official visitation charges 1842, 1843] is the—we believe we may say—unequivocal and unanimous condemnation of all the Tractarian doctrines which had been by sober private English Christians suspected to have a Popish tendency. We have no less than thirteen of these charges in a pamphlet form before us—those of the Bishops of LONDON, DURHAM, WINCHESTER, LINCOLN, LLANDAFF, CHESTER, OXFORD, GLOUCESTER, EXETER, RIPON, ST. DAVID'S, CHICHESTER, WORCESTER, besides those of the PRIMATE and Bishop of DOWN, in Ireland, and the Bishop of CALCUTTA; and although in the unconcerted opinions of so many men of different ages, tempers, habits, and views, diversities of detail are inevitable, their accordance, wherever the main

With these Charges before him, together with the able and exhaustive works of the late Dean GOODE on Baptism and the Lord's Supper (Hatchard, 1849 and 1856), persistence in Tractarian error on the part of a sympathiser becomes wilful blindness or inexcusable obstinacy.

¹ If such condemnation has not had greater effect, may it not be sufficiently accounted for on the hypothesis suggested in the last section of Part I. ? See pp. 89-91.

points of the new controversy are treated, is in principle complete. The Tractarian discussion occupies a greater or less proportion of the different charges, and is variously handled. Some make to the authors of the Tracts a larger, and others a more scanty, acknowledgment of good intentions and good effects; one or two seem to question both. Some speak with more, and others with less, anxiety as to the degree and extent of the error, and with more or less indulgence or severity of different portions of the Tractarian system; but ALL are condemnatory, and are written, generally speaking, with a moderation, charity, learning, and dignity creditable to the personal character of the prelates, and recommendatory to general concurrence of the judgment they pronounce. This is a most important fact, which we recommend to the dutiful attention of the clergy—that the Bishops have unanimously condemned every article of Tractarian doctrine that they have had occasion to discuss; and that those who adhere to these doctrines are in opposition to the united opinion and authority of the prelates of the whole Anglican Church.’—*Quarterly Review*, May 1843, p. 237–8.

*The Archbishops and Bishops Unitedly, in reference to
the Later Development of the System.*

The following address was sent to the clergy by the Archbishops and Bishops in the year 1851:—

‘We, the undersigned Archbishops and Bishops of the Provinces of Canterbury and York, do most earnestly and affectionately commend the following Address to the serious consideration of the clergy of our respective dioceses.

‘Beyond mere attempts to restore an unusual strictness of Ritual observances, we have to deal with a distinct and

serious evil. A principle has of late been avowed and acted on, which, if admitted, would justify far greater and more uncertain changes. It is this—that as the Church of England is the ancient Catholic Church settled in this land before the Reformation, and was then reformed only by the casting away of certain strictly defined corruptions; therefore, whatever form or usage existed in the Church before its reformation may now be freely introduced and observed, unless there can be alleged against it the distinct letter of some formal prohibition.

‘Now, against such inference from the undoubted identity of the Church before and after the Reformation we feel bound to enter our clear and unhesitating protest.¹ We believe that at the Reformation the English Church not only rejected certain corruptions, but also, without in any degree severing her connection with the ancient Catholic Church, intended to establish one uniform ritual, according to which her public services should be conducted. But it is manifest that a licence such as is contended for is wholly incom-

¹ The author of ‘*Quousque*’ thus pertinently answers the Ritualistic plea that Omission of Romish error in our Formularies is not Repudiation :

‘Supposing a landlord were, on renewing a lease, avowedly with the intention of getting rid of some innovations and encroachments, deliberately to exclude certain provisos and conditions which were in the old lease, what would be thought of the man who maintained that the excluded conditions of the old lease were intended by the lessor to remain in force? When contrasted with its mediæval phase, the teaching of the Church of England is as definite in its omissions as the Church of Rome is definite in its retentions. Whatever doubt has arisen on such matters is traceable to an unwillingness to accept the definite teaching thus given, and a wish to substitute for it something else; followed by an earnest resolve to get rid of it, no matter by what juggle of thought or trick of language, in order to return to the teaching which was deliberately excluded at the Reformation. And when this trifling with thought and language has created a doubt as to what our Church means, then advantage is taken of this confusion to throw on the Church the uncertainty and hesitation which should be borne by those who have created it.’—*Secession to Rome*, 2nd ed., pp. 71, 72.

patible with any uniformity of worship whatsoever, and at variance with the universal practice of the Catholic Church, which has never given to the officiating ministers of separate congregations any such large discretion in the selection of ritual observances.

‘ We, therefore, beseech any who may have proposed to themselves the restoration of what, under sanction of this principle, they deemed a lawful system, to consider the dangers which it involves : to see it in its true light, and to take a more just and sober view of the real position of our Church ; whilst with equal earnestness we beseech others who, either by intentional omission or by neglect and laxity, may have disturbed the uniformity and weakened the authority of our prescribed ritual, to strengthen the side of order by avoiding all unnecessary deviations from the Church’s rule.’

J. B. (<i>Sumner</i>) CANTUAR.	G. (<i>Davy</i> s) PETERBOROUGH.
T. (<i>Musgrave</i>), EBOR.	C. (<i>Thirlwall</i>) ST. DAVID’S.
C. J. (<i>Blomfield</i>) LONDON.	H. (<i>Pepys</i>) WORCESTER.
E. (<i>Maltby</i>) DURHAM.	A. T. (<i>Gilbert</i>) CHICHESTER.
C. R. (<i>Sumner</i>) WINTON.	J. (<i>Lonsdale</i>) LICHFIELD.
J. (<i>Kaye</i>) LINCOLN.	T. (<i>Turton</i>) ELY.
C. (<i>Bethell</i>) BANGOR.	S. (<i>Wilberforce</i>) OXON.
H. (<i>Percy</i>) CARLISLE.	T. V. (<i>Short</i>) ST. ASAPH.
G. (<i>Murray</i>) ROCHESTER.	J. (<i>Graham</i>) CHESTER.
J. H. (<i>Monk</i>) GLOUCESTER and BRISTOL.	S. (<i>Hinds</i>) NORWICH.
C. T. (<i>Longley</i>) RIPON.	A. (<i>Ollivant</i>) LLANDAFF.
E. (<i>Denison</i>) SARUM.	AUCKLAND (<i>Lord</i>) SODOR and MAN.

*The Archbishops and Bishops Generally, in reference
to its most Recent Development.*

See *ante*, Part I. sec. 2, under ‘ Ritualism, a Rome-ward Movement,’ pp. 8–11.

The following is a further testimony from the
ARCHBISHOP OF CANTERBURY :—

‘It has been said that not all the Bishops are in favour of the principles of the Reformation. I cannot answer in all respects for my brethren, but I will undertake to say that every one of them would altogether repudiate any statement that they were not in favour of the principles of the Reformation. Of course they may take different views, but there is not one who is in favour of what is commonly called Ritualism.’¹

Admissions of the Ritualists on this Point.

‘Under whatever figure of speech we may call it, the Religious Movement which began upwards of forty years ago . . . has from the moment of its origination to the present hour (1870) been systematically, actively, ceaselessly opposed by the English Bishops.’—Rev. O. SHIPLEY, *Four Cardinal Virtues*, preface, p. xv.

Again :—

‘Is it an exaggeration to say, that every single Bishop, during the last forty years, twenty years, ten years, has pronounced, more or less, *ex cathedrâ* against one or more points of doctrine, ritual, or practice of the Catholic [?] faith, as restored, point by point, to the English Church? I think not.’—*Ibid.*, p. 215.

Again :—

‘It would not be difficult to draw up a schedule of matters of dogma, ritual, or discipline taught by priests of the Catholic school, and to append thereto the names of the

¹ See Appendix VIII. for a more recent Episcopal Address, dated March 1875.

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Bishops of the Establishment who, with more or less authority, have *condemned themselves, and forfeited all title to unlimited obedience*, by condemning these developments.'—*Ibid.*, p. 216.

Again :—

‘At the outset of the Oxford Movement obedience was claimed for the Church through the Bishops. Workers in the Catholic Revival have now, alas! to show obedience to the Church in spite of the Bishops. The simple-minded conviction that the Catholic Faith and Practice would influence the Episcopal Order, as it has leavened the Presbyterate, has been rudely dispelled. The continued disappointment of years has made us almost indifferent and callous to Episcopal opposition. We now only strive to become forgetful of it.’—*Ibid.* p. 219, note.

Again:—

‘I am content to have been able to state my deliberate conviction, that, in the event of Episcopal obedience being placed in comparison either with the avowed theories or with the accepted issues of the great Catholic Revival in the Church of England, we must respectfully but without hesitation, we must firmly but with much humility affirm, that the authority of an individual Bishop is not unlimited.’—*Ibid.*, p. 222.

Once more :—

‘I have the greatest possible respect for the office which Bishops hold, which is compatible with half a lifetime of evidence of the way in which many individual members of the Order systematically degrade the office, to suit their own personal ends, to favour their own peculiar opinions, or to

further their own private judgment. . . . An order whose "admonitions" and whose "judgments" are not "godly," how is it possible to "obey reverently," and to follow with "a glad mind and will?" . . . It becomes a question which of the two are to be obeyed—God, in the person of His Church, or man, under the aspect of a Chief Shepherd.

'I do not think that I at all overstate, and I certainly do not willingly overstate the case, against our spiritual fathers. For I appeal to members of the Society of the Holy Cross to declare whether or not this Catholic Revival has not, as a whole, prospered . . . not by reason of Episcopal support, but in direct opposition to almost every single Bishop who has unfortunately come athwart its Divine (!) course.'—*Ibid.*, pp. 265–268.

The condemnation of Ritualistic innovations by the Bishops is so patent a fact, that it has led not only to such admissions as those above given (whether 'respectful' or not the reader will judge) from Ritualists themselves, but, on the part of certain of the delinquents, it has been followed by a tone and deportment towards the Episcopal Bench which is as offensive as can well be conceived. With great regret I give the following illustrations :—

'The Episcopal boot is so accustomed to descend on every spark of vitality in the stubble of the Establishment, that perhaps,'—&c. &c.—Rev. S. BARING-GOULD, 'On the Revival of Religious Confraternities,' in the *Church and the World*, p. 106.

Again :—

'Courage in the cause of God and the Church is at

present not the distinguishing characteristic of her dignitaries; and it may be questioned whether, when a bill is introduced for the altering of the vestments of the priesthood, the Episcopal mitre should not be abolished also, as antiquated, to make way for the more appropriate symbol of the white feather.'—*Ibid.*, p. 107.

Again:—

'The Anglican prelates have so diligently accumulated straws to break the camel's back, that the poor beast will kick over the load, and decline to submit his back to other burden than that laid on him by Providence—his own hump.'—Pp. 108–9.

Again:—

'Some benevolent person should really start a night school for Bishops, and his first pupil might well be Dr. Fraser. . . . As for the Bishop of Manchester's graver blunders, we forbear from commenting on them, hoping that since he has already got so far as to see no harm in a crucifix, the charitable labours of his spiritual pastors and masters may soon lead him to a juster perception of the truth. In the meantime, can he not be persuaded to indulge in a few "brilliant flashes of silence?"'—*Church Times*, December 5, 1873.

Again:—

'We have three more Episcopal utterances on Confession, namely, letters from Archbishop Thomson and Bishop Temple in answer to memorialists, and an annual pastoral from Bishop Harvey Goodwin. All of them show a curious incapacity to grapple with the subject. As might have been expected, Dr. Thomson, in particular, talks a great deal of nonsense about the "sore perils that have attended private Con-

fession ;" about exceptional cases, popular feeling, and the like.'—*Church Times*, January 9, 1874.

Again :—

'For our own part we cannot help feeling some indignation at this last outbreak of stupid, ignorant bigotry,¹ for we are satisfied that, like the crusade against the Athanasian Creed, it is the Bishops who are responsible for it. If their Lordships had but simply held their peace, the quarrel between High and Low would by this have been practically settled; but just as both sides were settling down into the conviction that neither could oust the other, and that there was nothing to do but to provoke each other to good works, the two Primates must needs galvanize the moribund faction by pretending that its petition, though the most insubstantial of spectres by the side of the petition of 1851, was a really important document. Upon this hint Bishop Baring inaugurated his policy of systematically "kicking the corporal," and Bishop Ellicott has egged on a Dissenter to attack Mr. Edwards. As to the result of this plot in the long run, we feel no uneasiness, but we do very much regret the extra couple of years' animosity and bad blood which the folly of the Archbishops and a few of their least respected suffragans will entail.'—*Church Times*, December 24, 1873.

These passages are sufficiently *remarkable*. But it is a melancholy fact that any of them can have proceeded from the pen of one before whose name the prefix 'Reverend' occurs!

Here I would gladly leave this subject. But it is necessary to tax the reader's patience a few moments longer.

¹ The petition of the 60,000 to the Archbishops, &c. (see *infra*).

I cannot, however, proceed without something like an apology. It is with reluctance that I allow these pages to include within them the extracts that follow. But it is desirable that some who are never likely to see the publications from which they are taken, and who could hardly credit, without reading them for themselves, the most unexaggerated description of their character, should be able, for once, to form an opinion of the spirit and style of these Ritualistic periodicals from their own perusal. It must not be supposed that I have selected specially exceptional numbers of the particular newspaper quoted. I requested my agent to procure for me half-a-dozen consecutive numbers, of any date, and from those half-dozen copies, thus selected at random, I have culled the elegant extracts that follow.

I leave the reader to characterise these passages as they deserve.

But one thing is clear—and let it be as clearly noted—that no position, however exalted, and no moral or mental attainments, however elevated, can shield their possessor from the most vulgar and indecent abuse, if only he happen faithfully to protest against the dishonesty of Ritualism.

Let the eminent members of the Episcopal Bench who have come so nobly to the front, and who are therefore so virulently assailed, be well assured that they have the respect and gratitude of every honest, manly, Christian, English heart !

With this preface the reader's attention is invited to the following :

Bishop Ellicott on Ritualism.

‘ Again the annoyance of having to criticise an Episcopal charge unfavourably is forced upon us. Bishop Ellicott has spoken, and we must of necessity speak also. He has just discovered that the Ritualists are endeavouring to counteract some of the evils which were wrought upon the English Church at the Reformation. Wonderful discovery! it is no use now, he says, disguising the fact :—

‘ “ What is, or rather has been, called the Ritualistic movement, has now passed into a distinctly counter-Reformation movement, and will, whenever sufficiently sustained by numbers and perfected in organization, reveal its ultimate aims with clearness and decision. The late notorious petition was a disclosure, imprudent and over-hasty, of what may now be fairly regarded as the ultimate attitude of Ritualism—distinct opposition to the principles of the Reformation.”

‘ Of course his Lordship states the matter in a bald and broad way, which makes his assertion untrue, but accuracy can be as little expected of a man who has only just found out what shrewder men than he knew a dozen years ago, as wisdom from him who on a noted occasion enquired as to the meaning of “ O Sapientia.” “ The principles of the Reformation ” is rather a loose term, and is employed so as to mean anything which the hearer desires it to mean. Of course *the* principle of the Reformation, properly so-called, was the denial of the supremacy of the Pope, but his Lordship, we presume, did not mean that we were trying to overthrow that principle. But there were, we suppose, other principles of the Reformation which, as the Bishop declares, the Reformers “ illustrated by their lives.” Plunder was one. . . . Promise-breaking was another. . . . Religious persecution was

another. . . . Sacrilege was another. . . . His Lordship would probably tell us that one of the principles of the Reformation was the removal of marriage from the category of Sacraments. Cranmer's friend, Bishop Poynt, of Winchester, did what he could in this behalf; and "illustrated it by his life," in so far as his adulterous connection with the butcher's wife could show his contempt for the ordinance. If these are the principles of the Reformation which Bishop Ellicott refers to as those which our Reformers "illustrated by their lives," we must plead guilty to acting in opposition to them. . . .

'But if we are charged with endeavouring to bring back certain Catholic usages which are unquestionably primitive and indisputably Scriptural, but which have fallen into abeyance either through the direct action of those sectarian politicians known as the Reformers, or by reason of the negligence and irreligion of a subsequent age, then we say, as we always have said, not only that we are trying to get them back, but that we shall go on until we have actually and effectually got them back. Having succeeded so far in our holy work of restoration, it is hardly to be expected that we shall give in to clamour and persecution now.'—*Church Times*, October 31, 1873.

Again :—

"PERSECUTING BISHOPS."

'We do not know whether it was in compliment to Bishop — that the English Church Union selected *O Sapientia* as the day on which to discuss at a meeting that new Episcopal plot against the Church of England in which he is actively concerned. It may be remembered that his Lordship, whose liturgical knowledge is not wide or deep . . . No one supposes that he understands the bearing of his own words and actions, not to say those of others. . . .

‘But there were grave facts adduced of the worst possible misgovernment on the part of certain Bishops, who have shown themselves ready to ban and destroy any and every work for God in the Church which is carried on by men who cannot stultify themselves by pretending to believe the decisions of the Judicial Committee of Privy Council to be law, or to be in any way consistent with Christian truth. . . .

‘To argue with their Lordships on any doctrinal or moral ground is mere loss of time. Like Shylock, they cannot find it in the bond. The one thing they will give heed to is not God’s truth, not Catholic precedent, not Church orthodoxy, but the civil law of the Establishment, in which alone they believe.’—*Church Times*, December 19, 1873.

Again :—

‘AN EPISCOPAL GALATIAN.

‘It has long been a standing complaint—indeed it is the only telling argument against Episcopacy—that the mitre has an unhappy tendency to spoil good men. If it were necessary to give formal proof of this mournful proposition no better—or worse—illustration could be found than the case of Bishop ——. While he was a simple Professor of Divinity there were few clergymen more thoroughly respected or more entirely respectable. An amiable man, a moderate scholar, and the possessor of a clear and fluent style, he was one whom it was a pleasure either to know or to read. One reminiscence of his King’s College days comes back to our recollection with peculiar force. It was stated that being once in a dreadful railway accident, and having himself sustained very serious bodily injury, his first thought was to enquire whether anyone else was hurt. He was told that there were some not expected to recover; and he straightway caused himself to be carried into the presence of the

dying, and did his office as a priest, all bruised and battered as he was. Supposing this story to be true, the martyrs themselves could hardly have been made of better stuff.

‘But since he has been Bishop of —, however (*sic*), has the fine gold been gradually becoming dim! Probably England never saw a prelate that bore his pastoral staff with so little dignity. In fact, he might have invoked his patron, “O Sapientia!” as witches are said to repeat the Paternoster, backward. Almost everything he does turns out to be a mistake, and instead of earning him deference and attention, it for the most part provokes irreverent mirth, if not feelings of indignation and disgust. What, for instance, could have been a sillier step than after having, as a moderate High Churchman, held himself all his life aloof from the Evangelical party, to have thrown himself into its arms? A prelate who has any appreciation of the position he holds as the Bishop of his whole diocese would, on receiving his mitre, seek to disengage himself from any sectional ties that he might previously have contracted; but Dr. —, on the other hand, has deliberately chosen to thrust himself into party alliances from which he had previously been free. Take, for instance, the Pastoral Aid Society. The present tendency of the Church is to turn away from the narrow cliqueishness of its constitution to the freer and more impartial organization of the Additional Curates’ Fund. But Bishop — has not only chosen to extend to the Pastoral Aid Society the full benefit of his patronage, such as it is, but he has actually applauded it as on the whole exercising a more efficient quasi-Episcopal oversight of the clergy than the Bishops themselves are able or willing to do!

‘We will not go so far as to say that Bishop — is one of those whom everybody would have judged fit for a mitre unless he had worn one; but we do say that his episcopate has so far proved a lamentable failure, and that nothing

would become him so well as a "sorrowful secession" from the Bench. Such an act would show that he really thought more of his office than of himself, and that there was good in him after all. There is no sin in failure if a man has but grace to recognise the fact and make way for his betters; but we do not deny that it demands a higher degree of virtue than would be quite fair to expect of our unfortunate little friend. But one thing the Church has a right to expect of him, and that is to hold his tongue, even though it should be pain and grief for him to do so. A year's retirement, with meditation and prayer, would produce a wonderful improvement in his character—it might, in fact, raise him to the level of an ordinary English Bishop.'—*Church Times*, Jan. 9, 1874.

Once more:—The just decision of the Archbishop of York, and the Bishops of Durham, Gloucester, Lichfield, Bath and Wells, and St. Asaph—to refuse licences for curates to Ritualistic clergymen who persist in refusing obedience to the law, is thus referred to:—

‘THE EPISCOPAL PLOT.

‘It is now known by actual proof in six dioceses that the cabal of some of the Bishops against the faith and practice of the Church of England, which we declared some considerable time ago to be in agitation, is an accomplished fact. . . .

‘With many of the Bishops, we doubt not, a desire of personal ease is at the bottom of their action against Ritualism. . . . Some of their Lordships think that one set of actions is universally unpopular and the other generally acceptable; while those who are not weak enough to believe that argue thus with themselves: “The Evangelical party is

so malignant and relentless, that my only chance of quiet, my only hope of escaping virulent enmity, is to yield to its demands, and deliver the Ritualists to be crucified. But the Ritualists will never ask me to persecute their rivals, nor will they do more than complain a little if they are persecuted themselves. So here's for a quiet life, and I will give my consent to the next prosecution, and stop the licences of a few curates."

'This is not a very dignified nor moral way of exercising the Episcopal office, but it is the only way some of the Bishops seem inclined to adopt. Nevertheless, we confess to some little surprise at the wonderful foolishness of their last move against the revival, that of refusing to license curates; because the general public will see the cowardly injustice of "kicking the corporal;" of revenging on a defenceless person the acts of one who cannot be so readily molested. . . . It is the silliest thing their Lordships could have done; so supremely silly, in truth, that, though its cynical injustice suggests a Northern prelate as the deviser of the artifice, we are inclined to lay it at Bishop ——'s door. Its only immediate result will be to discredit every Bishop who adopts it, its ulterior result that of making it certain that the wings of the Bishops will be clipped pretty close when the time (not very far off) of remodelling the discipline of the Church of England arrives.'—*Church Times*, Oct. 31, 1873.

These quotations may be thought enough. They show, at least, the extent to which the maxim *μηδὲν ἄνευ ἐπισκόπου* is now practically carried. There are still, however, one or two more specimens of Ritualistic respect for 'dignities'—*from the Queen downwards*—which must be given.

Speaking of the practice of the Queen to worship, when at Balmoral, in the Established Church of Scotland, the 'Church Times' thus writes :—

'The Queen's ostentatious nonconformity, and her scarcely less ostentatious slights to the Church of England, have deprived her example of any religious weight with Churchmen.'
—January 2, 1874.

The language of the same paper in reference to the Judicial Committee of the Privy Council is on a par with that which they dare to use towards one of the brightest and best of England's Queens :—

'The conflicting and manifestly unjust decisions of the Judicial Committee of the Privy Council have destroyed for ever the once unquestioning faith in the integrity of civil tribunals as arbiters in ecclesiastical matters, and now the conspiracy of the Bishops is making it daily more certain that the whole question of Episcopal privileges will be severely investigated and put on an entirely new basis, in the swiftly-coming reconstruction of the Church of England.'

Speaking of 'Low Church' Bishops, the same paper writes :—

'Yet again, another lesson has been taught everywhere, the total incompatibility between Low Church opinions and the Episcopal office. It is brought out by this fact, that the more distinguished an Evangelical is as a member of his party, the worse Bishop he makes. A commonplace and unlettered man like Bishop —— of —— may get through the routine functions of his office in creditable and inoffensive obscurity, but a Low Church prelate of any mark, a Baring,

a Perry, a M'Ilvaine, is certain to be a model of factious misrule. We may be very sure, therefore, that we shall never see another deluge of Shaftesbury Bishops. . . . In all the protesting, and petitioning, and counter-protesting and counter-petitioning that has been going on for some time past, we have found only one English Bishop bold enough to express a definite opinion on the unpopular side, and that one—all honour to him—is Richard Durnford of Chichester, whose defence of Mr. Wagner¹ against the slanders of the Church Association stands out nobly against the dingy background of Episcopal claptrap.'

Speaking of that eminently gifted and spiritually-minded man, DEAN LAW, the same paper says:—

'When Dr. Ellicott and Dean Law are discrediting their whole faction by dealing with the interests of the Church as if it were a Christmas pantomime, and they severally Clown and Pantaloon, burning their own fingers with the hot poker they intend for the police, we can have little to complain of the way our opponents, religious and irreligious alike, are acting.'

Again,—speaking of the S.P.G.—

'The authorities of the S. P. G. have just done a very in-

¹ Another Bishop thus speaks of Mr. Wagner:—

'And once more the Rev. Mr. Wagner, of Brighton, says, "Protestantism as a religion is on its death-bed: it is fast falling, and by God's favour will soon be at an end." This is a Protestant clergyman by profession, a man who belongs to a Church which has no *locus standi* in this country except as the Church of the Reformation, the Church that was purified in the sixteenth century from the errors and corruption of the doctrines of Rome, and which, by God's grace, we will endeavour to hand down pure and unimpaired to those who come after us.'—Speech of the Bishop of Ripon at the Meeting of the Protestant Reformation Society, May 11, 1874.

discreet thing in selecting the Bishop of Bath and Wells to preach the next anniversary sermon on behalf of that society. The S. P. G., faced as it is by another, not to say a rival, organisation in the C. M. S., is compelled to look mainly to the High Church school for support, and yet it chooses as its representative preacher the one prelate whose recent misconduct towards that school has been more sweeping and inexcusable than even that of his colleagues at Durham and Gloucester.'—*Church Times*, January 16, 1874.

Again :—

'No doubt, a thorough-paced Evangelical does not in the least believe himself to be a sinner, whatever conventional language of self-depreciation he may use at times, but to be an elect saint, with no sins at all. Let it be so.'—*Ibid.*, November 28, 1873.

Again :—

'We have had much pleasure in studying the reports of the Wolverhampton meeting [of the Church Association] which show us the drunken Helots of Puritanism in full debauch, and serve as a beacon to all decent folk to warn them from such companionship.'—*Ibid.*, December 5, 1873.

Again :—

'As for the speech of Canon Girdlestone, it surpassed anything we have ever seen in the way of ignorance, intemperance, and libellous inuendo. Fancy the state of a man's mind who could speak of the *Catechism of Trent*—which is a piece of grave theological writing, drawn up by St. Charles Borromeo—as being “of a very infamous nature ;” or of the *Garden of the Soul* as “that horrible production !” Really

Mr. Girdlestone's friends should look after him.'—*Ibid.*, November 18, 1873.

Once more. The last of these Ritualistic elegancies that shall appear in these pages is taken from the *Church Times* of May 29. The article is too long for insertion entire, and it loses some force by the omission of any part. But the meaning and spirit of the writer may be accurately gathered from the portion that follows. I ask the reader's attention to the whole of it.

‘LAWFUL REPRISALS.

‘We have invariably urged upon our readers the extreme importance of being patient under the accusations and prosecutions directed against Catholics by the Puritan school, and the more than unwisdom it would be to suffer ourselves to be provoked into retaliation. For, seeing how completely unavailing the Devil's weapons in the hands of our adversaries have proved hitherto against us, and how our own unarmed levies prevail against them, we should be like Amaziah importing the worship of the idols of conquered Edom, if we were to adopt their disastrous policy.


‘Nevertheless, we are not bound to sit with our hands before us, nor even to content ourselves with the natural progress of our teaching. It is true that even a revolutionary measure like Dr. Tait's Bill, if carried, is entirely too late to turn the tide of the counter-reformation, and that such an Act would be either a dead letter from the first, like Lord Russell's hapless Ecclesiastical Titles Bill, or would provoke a strong reaction within a very few years, like the Six Articles of Henry VIII. But there is no reason

why matters should be permitted to go so far. It should be borne in mind that there are only two or three of the Bishops who are heartily and willingly engaged in promoting the Bill.

‘The most active assaults have come from one small section, from Bishop Ellicott, who would rather be on the High Church side if he thought it popular; from Bishop Lord Arthur Hervey, who passed for a sort of mild High Churchman when he was an Archdeacon in Suffolk—nice state Suffolk must be in!—from Bishop Fraser, who is no theologian, but who has a consuming passion for talking popular clap-trap; from Bishop Selwyn, whose autocratic temper does not suit with the demands of Catholics for reasonable liberty; and from Archbishop Tait, who simply acts as the mouthpiece of a little clique to which he has delivered himself over.

‘There is probably not one of these prelates who would not tolerate the Ritualist movement to-morrow if they once realised how powerful it is.

‘Why is it, then, . . . that the Bishops take the line which they do? It is because they merely wish for a quiet life. They are most of them elderly men, moderately cultured, with no very definite opinions or moral courage, and exceedingly well off in worldly goods, so they would dearly like to rest and be thankful.

‘The remedy is extremely simple. Henceforward let the  Bishops be appealed to from the other side as persistently as they now are from one only. High Churchmen are at the very least double the number of the Puritans, and have tenfold the grievances to complain of. There ought, therefore, to be no lack of materials and writers for letters from aggrieved parishioners. Let us take London, for instance.

There is Mr. Kennion, who destroyed Mr. Adam's work at St. Mary's, Kilburn; Mr. Fox, who has brought the abomination of desolation into Christ Church, Westminster; Mr. Cumberlege, who has deprived Mr. Berdmore Compton's congregation at St. Paul's, Covent Garden, of the very modest privileges they once enjoyed; Mr. Howarth, against whose misdoings a special Act of Parliament had to be levelled; Mr. William Rogers, who abolished the almost immemorial weekly Communion at St. Botolph's, Bishopsgate; Mr. Walrond, who scattered Dean Cowie's flock in St. Lawrence Jewry to the winds; Dr. Coghlan, who has just uprooted Mr. Ashley's patient labours at St. Peter's, Vere Street; to say nothing of Islington, Bethnal Green, and other waste places. Surely there is enough here to supply letters at the rate of sixty a week for a twelvemonth to come, and thus let Bishop Jackson know that there are two sides to the question.

'We are in earnest, and most strenuously urge on our readers not to let this matter drop. There must be at least three hundred aggrieved friends of Mr. Cyril Page afflicted by his successor. Let them complain several times a week, and not merely once for all, till the Bishop is driven by sheer desperation to take action against Mr. Fox's innovations. Let just the same be done all over the country, especially in towns like York, Gloucester, Chester, Bath, Norwich, and Manchester, where there are many churches in lazy hands, and where the Bishop lives near enough to be easily reached by deputations and single visitors coming to complain, instead of being able to turn their letters over to a much-suffering chaplain or secretary. Let copies be kept of all letters, and of the Episcopal answers, and have them printed as advertisements if not as news, in the local newspapers. Keep up this amusement—it will get entertaining enough after awhile to repay the trouble—till the Bishops either redress the griev-

ance or turn a resolutely deaf ear to the other side. Only take care not to send mere hearsay, capable of being contradicted or disproved. Let everything complained of be a clear violation of law or of parochial rights, and let at least a dozen people write about each thing. There should be no setting *one* person to act as penman, but the letters ought to pour in a regular hailstorm on the mitred head, till the unhappy victim cries out for quarter, and promises to behave himself better for the time to come.

‘There is another particular in which our readers can do good service. Whenever they hear or read of a clergyman making a platform speech against Ritualism, or writing a letter in the “Rock,” “Record,” or any local journal to the same effect, they may generally be pretty sure that he does very little work in his own parish. Let them procure accurate details and send them for publication to the nearest newspaper, and if the editor is afraid, as many may well be, of provoking the unappeasable vindictiveness of Puritanism, let them send us the particulars to use at our discretion. Depend upon it, if the Bishops are once forced to tell some itinerant firebrand that he had better stop at home and mind his own business, rather than attempt spiritual arson in better men’s parishes, the first step towards a very needful reform will have been taken.’

After these euphemistic utterances, the following comment of the Quarterly Reviewer will be felt to be not undeserved :—

‘The press has poured forth a flood of ultra-Ritualistic literature of which some specimens are named in the heading of our article ; and, objectionable as these works appear to us in many ways, the worst of them can give but little idea of the vulgarity and scurrility, the venomous malice and

the unscrupulous falsehood, which have won for the newspapers of this party a pre-eminence in badness over the most disreputable of our older "religious" papers.'—*Quarterly Review*, January 1869, pp. 134–5.

But it is time to leave this distasteful branch of our subject. The atmosphere we have been breathing is polluted. I refrain therefore from inflicting on my readers and myself a multitude of similar passages. But what must that system be whose advocates feel themselves obliged to resort to the use of weapons like these?

If there is anything which, in the estimation of all respectable men and women, is condemnatory of the whole movement, it is this utter absence of the Spirit of Him whose Divine prescription to his professed disciples is, '*Learn of ME, FOR I AM MEEK AND LOWLY IN HEART.*'

Henceforth let these Ritualistic newspapers be known to be what they really are. No Roman Catholic controversialist can well surpass them in rabid intemperance and intense hatred of every distinctive truth recovered at the Blessed Reformation.

This section is closed by a few utterances that are apparently intended to intimidate Episcopal and other opponents, by the threat of such consequences as secession.

‘It will be well for the Bishops, it will be well for the Church, if the errors, the effects of which we still feel, committed by authority, in the case of the Wesleyans, may be avoided now. In the present case, however, the Episcopal Bench have not now the excuse of the absence of experience. If they precipitate a schism, either by actively hostile legislation, or by unconstitutional illegality, or by the continuance of vexatious antagonism, the sin of schism will rest upon their individual conscience.’—The Rev. O. SHIPLEY’S *Four Cardinal Virtues*. Preface, p. xxii.

Again :—

‘The clergy, and many of the laity, in the Anglican Communion know their ground so well, and have so thoroughly proved the weaknesses of the Roman Church, that the leakage Romewards has almost stopped, and the most advanced of the Catholic party are the very last to whom secession in that direction would present any attractions; whilst the precedent of the Nonjuring schism stands before them as a caution against separation into a Free Church. But the revival of monastic orders would present no such difficulties; and the liberty enjoyed by religious confraternities, and their freedom from Episcopal supervision, would render such asylums peculiarly tasteful to the aggrieved. It would be a split in the Church of England, but not a secession from it. That such a move would be attended by bitterness and contention is certain. There would be a soreness between the regulars and seculars, much as existed between the juring and non-juring, or the *sermentes* and *insermentes* priests. The tone would be different in each body, and mutual dissatisfaction would impel each party into extravagances. Such would in all probability be the result of legislative enactments on Church matters oppressive to the consciences of Catholics.

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‘We do not enter here into the question of the advisability of monastic institutions being free from the supervision of the Bishops. We safely state the fact, that there is precedent for their being so; and such they will be in their revival, if the Episcopal body continues its aggressive policy against the Catholic party. . . . The Catholic clergy, whilst readily acknowledging the essential necessity of an Episcopacy for the perpetuation of the ministry and the confirmation of the baptised, if much further exasperated, will perhaps deny the Divine right of the Bishops to hinder work for CHRIST and the salvation of souls.’—Rev. S. BARING-GOULD. *Church and the World*, p. 107–9.

Again :—

‘We are very confident that in ten years¹ brotherhoods will be dotted over the country, as numerous as are sisterhoods at present. . . . We would urge upon those in whose power it is to mould such institutions to keep them within the bounds of prudence, by the mere extension to them of the right hand of fellowship; and not to drive them into exaggeration by acts of petty tyranny, nor to establish a breach, where there might be union and with union a wondrous accession of strength.’—*Ibid.*, p. 112.

¹ This was written in 1866.

SECTION V.

*STRONG FEELING OF ENGLISH CHURCHMEN ON
THE SUBJECT.*

THE strength of this feeling is shown in the fact that a memorial, signed by *sixty thousand two hundred Noblemen, Baronets, Members of Parliament, and Magistrates, and other LAY Members of the Church of England*, was presented to the Archbishops of Canterbury and York on May 5, 1873. That memorial called attention to the grave and serious perils besetting the Church from the existence and efforts of the Ritualists, and thus proceeded :—

‘ Under these circumstances we do earnestly appeal to your Lordships, as bound by your solemn Consecration vows, to use “all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God’s Word, and both privately and openly to call upon and encourage others to the same,” and as a means thereto :—

- ‘ 1. To exercise all the authority vested in your Lordships for the entire suppression of ceremonies and practices adjudged to be illegal ; and in the event of that authority proving insufficient, to afford all other needful facilities for the due enforcement of the law.

- ‘2. To take especial care that, in the Consecration of new and in the Restoration of old Churches, no form of architectural arrangements and no ornaments be allowed that may facilitate the introduction of the superstitious practices and erroneous doctrines which the Church at the Reformation did disown and reject.
- ‘3. And lastly, in the admission of candidates to Holy Orders—in the licensing of Curates—and also in the distribution of patronage, to protect us and our families from teaching which—though it may not subject the individual offender to judicial condemnation—is, when taken in its plain and obvious meaning, subversive of those truths to which our Protestant Church, as Keeper and Witness of Holy Writ, has ever borne its faithful testimony.

‘We feel bound in all faithfulness to assure your Lordships of our deliberate conviction, that any hesitation on the part of the rulers of our Church in the present crisis to take action on these points will destroy the confidence and alienate the affection of a large portion of its lay members, and imperil its position as the Established Church of this Protestant kingdom.’

(Signed)—SHAFTESBURY, ENNISKILLEN, BANDON, BERNARD, FITZWALTER, ORANMORE, SHEFFIELD, AUCKLAND, and by 60,200 Noblemen, Baronets, Members of Parliament, Magistrates, and Lay Members of the Church of England.’

LAY ADDRESS TO THE BISHOP OF DURHAM.

A further expression of lay feeling took place in the month of April last, when a numerous and influential deputation, representing the laity of Durham and Northumberland, presented to the Bishop of that Diocese an Address expressive of ‘sincere sympathy with his Lordship in the difficulties experienced by him in his efforts to discountenance the innovations of certain Romanizing clergy in the diocese,’ and accompanied by the names of the guarantors of a fund amounting to 7,201*l.* intended to relieve his Lordship of the cost incurred in present and future legal proceedings against Ritualistic practices in the churches of his Diocese.

In presenting the Address the High Sheriff of Durham, by whom the deputation was headed, spoke as follows :—

‘ We have observed with much pain and apprehension the proceedings of a party in our Church which for some years has been most active in its endeavours to efface all trace of the Reformation. The laity, my Lord, reposing confidence in the elders of the Church, and in their power to suppress divisions within its pale, have been quiet and slow to move. But, when your lordship’s authority was openly assailed, in a recent endeavour to repress those innovations, and defiantly set at nought, we felt that the time for forbearance was past. Deeply grieved as we are at the numerous changes which have been introduced from time to time in the service of our parish church, we met together in Newcastle, I think about November 18th ; and from that meeting

has emanated an Address to your Lordship, which I shall have the honour to present to-day, and the formation of a guarantee fund. On the part of the laity subscribing to it, I shall now have the honour to present it to you, and most respectfully and dutifully to solicit your acceptance of a guarantee fund of seven thousand two hundred and odd pounds, to be made use of in defraying the expenses incurred by your Lordship in the suit commenced by Dr. Dykes, and on other occasions, should your authority be unfortunately again assailed. We hope that your Lordship will not think it improper in us to press upon you the acceptance of this fund. The Address is signed, I think, by 3,336 laymen, resident in the diocese, comprising magistrates, landowners, members of the legal and medical professions, merchants, coalowners, manufacturers, artisans, &c.

‘After the reading of the Address by Mr. J. B. Alexander, the High Sheriff expressed the hope that his Lordship would accept the Address and fund as an earnest at least of the desire of the laity to support his authority in the exercise of his duties as Bishop of the diocese. I would remark, my Lord, observing in the guarantee fund that there is the name of one lady, Lady Waterford, the signatures of many ladies would have been obtained to the Address, but the Committee had confined it to laymen. Lady Waterford would take no denial. I hope, my Lord, that you will be graciously pleased to accept this from the laity in the spirit in which they present it. The Address was then presented by Mr. Elliott.’
—*Record*, April 27, 1874.

SIMILAR ADDRESS FROM THE LAITY OF THE DIOCESE OF GLOUCESTER TO THE BISHOP OF GLOUCESTER.

‘On Monday an influential deputation from the diocese of Gloucester and Bristol, headed by the Earl of Ducie, the

Lord Lieutenant of Gloucestershire, waited upon the Bishop, at his private residence in London, to present him with an Address expressive of warm concurrence with the views his Lordship had conveyed on many occasions against the pro-Romish practices in the Church of England. With the Earl of Ducie were Lord Bathurst (Lord Harrowby was prevented from attending by other engagements), Mr. Bazley (the High Sheriff), Colonel Saville, Mr. C. R. Baines, Mr. Paul, and Mr. J. Birchall; and among the 900 signatures to the memorial were those of Sir M. H. Beach, M.P., Mr. G. Goldney, M.P., Mr. J. E. Dorrington, M.P., Lord Charles Pelham Clinton, Sir Alexander Ramsey, Mr. Charles Sumner, Colonel Collier, an exceedingly large number of magistrates, and the names of more than 100 churchwardens. Mrs. Ellicott and Mrs. Birchall were present during the interview.

‘The Earl of Ducie read the memorial, which, he said, would have been signed still more largely throughout the diocese if any publicity had been given to it, for it represented the feeling generally in the diocese. It was as follows:—

“We, the undersigned lay members of the Church of England, resident within the diocese of Gloucester and Bristol, desire very respectfully and gratefully to convey to your Lordship our high appreciation of the sentiments recently expressed by you, on various public occasions, relative to the ‘Counter-Reformation Movement’ now in progress within our Church. We rejoice to perceive that your Lordship is at once aware of the danger, and ready to oppose it by moral influence and persuasion, as well as to restrain by the authority of the law the open violation of its decisions. We are anxious to assure you that you shall have in your endeavours, together with our sympathy and earnest prayers,

our hearty aid and loyal support in whatever shape and manner may be useful and expedient."

'Mr. Baines, Lord Bathurst, Mr. Bazley, Colonel Saville, and Mr. Paul severally addressed the Bishop, heartily concurring in the expressions of Lord Ducie, and they assured the Right Rev. Prelate that they represented the feeling not only of the Church of England, but of a large portion of the Dissenters who, although separated from the Communion of the Church of England on certain points, yet looked upon her with affection, and desired to see her maintained as the Protestant Church.'—*Record*, May 12, 1874.

The truth is, the feelings of all loyal Churchmen have been too long outraged. It was no secret, at the outset of the Tractarian movement, that the intention of its promoters was, if possible, to 'un-Protestantize' our Church. And yet, until within a comparatively recent period, nothing adequate was done or attempted, except in isolated cases, or by voluntary combination, to treat these Romanizers as they deserved. Mutineers were quietly boring holes to scuttle the ship, and they were affectionately requested to desist! There is much endurance on the part of Englishmen and English Churchmen; but when all that is sacred and holy is felt to be imperilled, when they know that their dearest and most cherished privileges are all at stake, when a band of lawless conspirators are still allowed to threaten 'the very existence of their national institutions,' it is impossible to say to what an extent their justly outraged feelings may eventually carry them, if their

pent-up indignation should once, in the absence of adequately repressive measures, be allowed to find for itself a vent.

Thank God, the authorities both in Church and State are becoming alive to the imminence of the peril, and to the urgency of their duty in regard to it.

SECTION VI.

CALL TO DECISION.

THERE must therefore be no compromise. If we are not prepared to submit to Rome ; ‘if,’ says the good Bishop of Bath and Wells,

‘we are determined by God’s grace, to stand to the Reformation, and if we are satisfied that such teaching as that of which I have given specimens is NOT in harmony with the teaching of our Lord Jesus Christ, and with the doctrine which the Apostles, illuminated by the Holy Ghost, delivered to the Churches all over the world, nor with the doctrine for which the fathers of the English Reformation laid down their lives, and which they have handed down to us, then *it is time for us to make a stand against the attempt to REIMPOSE POPERY UPON THE ENGLISH CHURCH. We must NOT ALLOW OURSELVES TO DRIFT GRADUALLY AND UNCONSCIOUSLY INTO THE COMMUNION OF ROME. We must not be like the silly daughters of Pelias, and allow our Church to be dismembered, limb by limb, in the vain hope that in the hands of the Modern Medeas she will come forth in renewed youth and beauty. AND I APPEAL TO YOU, MY BRETHREN OF THE CLERGY, AND TO YOU, MY BRETHREN OF THE LAITY, TO HELP IN WITHSTANDING THE ASTOUNDING GROWTH OF THAT SPIRIT WHICH GIVES BIRTH TO THE KIND OF RELIGION I HAVE DESCRIBED.*’
—*Charge, 1873.*

In what way may this be done? Some practical suggestions are offered in the next section.

SECTION VII.

OUR PRESENT DUTY.

PRACTICAL SUGGESTIONS.

I. THE NECESSITY OF LEGISLATION IS ADMITTED.

If Ritualists are determined, in the event of one or more of their number being condemned, 'to go on exactly as if they had been acquitted, and compel a new suit in every separate case,' then the process of enforcing the law must be simplified and cheapened.¹ The present process is both enormously costly and exceedingly protracted. On this subject the following statement was made in the House of Lords by the Archbishop of York :—

¹ 'The theory that a secular Government, whether a monarchy or a parliamentary system, can overlook the influences of this or that religious teaching, is so contradictory to all the facts of human nature, that it can never endure. In some way or other, the State must control the teaching of spiritual things. It may control it much after the fashion which now exists, and simply insist that the clergy of the Establishment shall conform to the decisions of the courts of law. Or it may insist upon some sort of control over the teaching of the Roman and other sects.'—*Capes*, p. 884.

'It is rather from the Roman side that I fear such indiscretion or ambition as may compel the nation to modify the freedom which all denominations now enjoy.'—*Capes*, p. 385.

' In the case of "*Martin v. Mackonochie*" the costs were 1,991*l.* 4*s.* 4*d.* in the Court below, and in the Privy Council 1,486*l.* 11*s.* 7*d.*; but the sentence not having been obeyed, further steps were taken to enforce it, and the cost of obtaining an order to enforce the original sentence was 1,459*l.* 5*s.* 3*d.* In the case of "*Elphinstone (afterwards Hebbert) v. Purchas*," the costs in the Court below were 1,389*l.*, and those in the Privy Council 2,510*l.* I may observe that of the costs in this case not a single farthing was ever recovered by the promoter. The third case was that of "*Sheppard v. Bennett*," and the costs were 2,735*l.* 1*s.* There were two appeals, and in the case and the two appeals the costs were respectively 296*l.* 1*s.* 8*d.*, 420*l.* 5*s.* 2*d.*, and 1,573*l.* 3*s.* 2*d.* So much for costs, and I think your Lordships will agree with me that such costs prevent anything like a steady and consistent administration of a diocese. It is impossible that costs like these could be incurred in five or six different cases, and I don't say more would be likely to arise in a diocese. (Hear, hear.) Something has been said about counsel's fees. I find that in "*Martin v. Mackonochie*," they amounted to 2,783*l.* 11*s.*; in "*Hebbert v. Purchas*" to 1,962*l.*; and in "*Sheppard v. Bennett*" to 5,023*l.* 0*s.* 10*d.* Now as to time. In "*Hebbert v. Purchas*" the offence was in 1868 and 1869, and a final decree was not obtained until December 1871. There were four hearings, and nearly four years were spent in Court. In the case of "*Sheppard v. Bennett*," the offence was charged in 1868; there was a second appeal, which was not heard till June 1872, or nearly four years after the offence was charged. In all, there were five hearings. In the case of "*Martin v. Mackonochie*," also there were five hearings. The offence was charged in 1866; but it was not till 1870, or four years after, the last order was made.'¹

¹ Debate on the Public Worship Regulation Bill, May 11.

Therefore, both because of the protracted character of recent prosecutions—incalculably advantageous to the progress of ecclesiastical treason—and also because of the ruinous cost of such proceedings, it is evident that a change in the process of enforcing the law is imperatively demanded.

That every obstacle will be thrown in the way of such legislation by the conspirators, who are said to have their ‘representative’ men¹ in the Senate, as elsewhere, is only to be expected. But it is satisfactory to find that by all loyal Churchmen the necessity of legislation is now admitted. The Marquis of SALISBURY is reported to have said in the debate on the Archbishop’s Bill, ‘*No one can say that this Bill has been*

¹ ‘We possess our representative men who are more or less at one with us in each division of our many-sided state of existence. Such men not only occupy *definite positions* in their several lines of life, but they occupy definite positions in the *Empire, of dignity, of influence, of authority, and of power*. We can point with satisfaction to those who, to a greater or less extent, acknowledge subjection to the Catholic Revival in places of *authority in Church and State, in the Upper and Lower Houses of Convocation, in both Houses of Parliament*, in past or present Ministries. And it may be asserted that *no Government* in the future, *either* Conservative or Liberal, will be carried on without the same element being present in its composition. We exercise, moreover, an influence on the Bench, though not so large as we shall hereafter exercise, when the principles which govern Church law are more widely accepted by non-ecclesiastical lawyers, and a more powerful influence at the Bar. The public services, civil, military, and naval, are largely recruited from our numbers. In mercantile life, in business, in trade, we are well represented. Amongst artisans and the industrial, wealth-producing classes, and the poor in general, we are even stronger. And far and wide is the Catholic movement felt, and being felt, is esteemed a blessing, in the million homes and ten million hearths of England.’—REV. O. SHIPLEY’S *Four Cardinal Virtues*, pp. 225–6.

*introduced without a cause. Whatever the difficulties may be which surround the subject, the lawlessness which a certain portion of the clergy have exhibited certainly calls for legislation, if legislation can be discovered of a kind which can check that lawlessness.'*¹ And the Duke of RICHMOND is reported to have added:—*'I think it is evident, from what has passed this evening, that it is absolutely necessary that there should be some legislation on this matter. THAT, I BELIEVE, HAS BEEN ADMITTED BY ALL.'*²

II. THE DUTY OF MORE DECIDED ACTION ON THE PART OF 'HIGH' CHURCHMEN is equally clear.

Why not, for this purpose, co-operate with 'Low Churchmen?' No compromise of special and distinguishing principles need result. No union of the two Church sections is, perhaps, possible, except for the purpose of mutual defence and mutual safety. But if, after recent exposures of the real objects and designs of the Ritualists, moderate 'High Churchmen,' ordinarily so-called, should refuse to utter the voice of condemnation in the case of an open foe, and should withhold the hand of co-operation in the case of an open friend, what inference would be drawn by a discriminating public, but that secretly there is more real sympathy with the one than brotherly cordiality with

¹ *Times*, May 12, 1874.

² See Appendix IX.

the other? Yet the words of the author of 'Quousque' are worth recalling to mind :—

'The points on which, as a High Churchman, I differed from my brethren of the Low Church thirty years ago, I differ from them in now ; *but the differences between us are rather on matters of opinion, on certain incidentals of our common Reformed Church ; the points on which I, as a High Churchman, differ from a Mediævalist are some of the essentials of Christianity, the same in kind as those on which I differ from a Romanist.*

This language is most just. I trust it may commend itself to those who may be hesitating as to the course they ought to pursue in one of the most momentous crises that ever occurred in the history of the Church of England.

But if any hesitation should remain, the weighty and earnest words of the Archbishop of CANTERBURY in the House of Lords, on the occasion of the second reading of his Grace's 'Public Worship Regulation Bill' may be well commended to the respectful consideration of the undecided. With these words I leave this subject :—

'The evil which has stood in the way of all former attempts to legislate on this matter has been what are commonly called moderate High Churchmen—that is, men who are sincerely attached to the Church of England have too often thrown their protection over those with whom they have really but little sympathy. (Hear.) And I think that the speech of the Noble Marquis this evening must be regarded as having

erred in this respect. He has spoken as strongly as I should myself on the evils to remedy which this Bill is directed ; but there still was that tone of apologetic sympathy which seemed to say to those persons who were violating the law, "After all, you are very near to us, and any attempt which is aimed against you must in some degree be aimed against us." Now, my Lords, I have appealed twice in this House during these debates, to that great party to which the Noble Marquis alluded, and have besought them to express their disapprobation of the practices against which this Bill is directed. (Hear, hear.) I trust that these appeals will not be in vain, and that the Noble Marquis and his friends **WILL SEPARATE THEMSELVES FROM THOSE WHO ARE BRINGING ABOUT THE GREATEST INJURY TO THE ESTABLISHED CHURCH OF ENGLAND BY THE OPEN DEFIANCE OF ITS LAWS.** (Cheers.)

III. THE DUTY OF SUPPORTING OUR PRESENT RULERS IN CHURCH AND STATE is also clear.

The good Archbishops are setting a noble example of decided action. In the face of noisy clamour, specious and subtle misrepresentation, and difficulties enough to daunt any but men of firm determination, let them have the support of our earnest and respectful co-operation, our sympathy, and our prayers. The Government of the country are alive to the dangers before us, and the Prime Minister, with a frankness and a decision equally noble, has expressed his determination to uphold the great Protestant principles of the Church of England as established at the Reforma-

tion. It would seem as if the Great Ruler of Nations is giving England one special opportunity to retrace the course it has been unhappily pursuing, under a Romanizing and revolutionary leader, during the last few years. Let the Government receive the loyal and hearty support of all who value the maintenance of our most cherished national institutions. They will need it. Never was there a time when more unscrupulous tactics were resorted to to defeat all wholesome and salutary Protestant legislation. England is the great battle-field on which the contest between light and darkness, Christ and Antichrist—to use, in a truer sense, the words of Archbishop Manning—is being fought. If, in its avowed determination to ‘conquer and subdue, to rule and subjugate’ an imperial race, Popery should triumph here, it will triumph elsewhere. If, by God’s grace, its efforts, put forth with subtlety and secrecy, with compact organisation, yet with extended ramifications, should be defeated here, not only will England’s national prosperity rise in proportion as Popery falls, but the example of England will awaken a spirit of emulation on the part of other nations of the globe, and the downfall of a spurious Christianity elsewhere would be promoted and hastened.

The fact, however, must not be overlooked, that even legislation, and the joint co-operation of the separate loyal sections and schools within the Church

of England, will not, of itself, be sufficient to arrest the grave and growing evil of which we complain. There must therefore be

IV. INTELLIGENT PERCEPTION OF THE ROOT OF THE EVIL, AND A CAREFUL REJECTION OF THE ERRORS THAT HAVE LED TO IT.

1. The first serious error consisted in *denying the integrity and sufficiency of the Word of God*. It was even taught that the Bible could not be understood unless explained by 'tradition'—that an infallible interpreter was needed to prevent serious, even fatal error, from its perusal.¹ The remedy obviously lies in a return to the old principle of the absolute sufficiency of Holy Scripture, as interpreted, not by any human authority, still less by any human authority blasphemously assuming infallibility, but by the Holy Spirit of God who inspired it.

2. Resulting from this error, an error which was ably exposed in Dean Goode's masterly work, 'The Divine Rule of Faith and Practice,'² was the Tractarian doctrine respecting *the Constitution of the Church*. Their teaching was, that Episcopacy is not only valuable, but

¹ 'The results of that principle ["the Bible only" the religion of Protestants] are only too clear. It has been the source of all the soul-destroying errors which have ever devastated the Church.'

The teaching of the Tractarians as represented by Capes in *To Rome and Back*, p. 91.

² London, Jackson, 2nd ed., 1853, 3 vols.

essential; that it is essential not only for the usefulness but for the very existence of the Church; and the inferences naturally resulting were, on the one hand, that all Episcopally governed bodies are, while, on the other hand, non-Episcopal bodies, whatever the spiritual life they may exhibit, are not branches of the Church of Christ. In other words, that while Borgia *might* have been a Christian, such men as Doddridge and John Angel James *could* not have been! ¹

It must be remembered that the question is not concerning the value or importance of Episcopal ordination, but of its absolute and invariable necessity. The Church of England holds the one, 'The Tracts for the Times' (5, 11, 15, 19, 20, 47, &c. &c.) affirm or imply the other.

3. And then followed the *opus operatum* of Rome in reference to *the Sacraments of Baptism and the Lord's Supper*. Here, again, the question is, not as to the value and preciousness of these two Sacraments, nor as to the

¹ Here again, that learned controversialist, the late Dean Goode, has made the case very clear. In his *Doctrine of the Church of England on Non-Episcopal Ordination* (Hatchard, 1851), he has shown that the views of the modern extreme school were not held by the chief divines of the Church of England, even by those known as 'High Churchmen.' And he quotes, in proof, the language *inter alios* of Bishops Abbey (1560), Pilkington (1563), Jewell, Archbishop Whitgift, Whitaker (Reg. Prof. of Div. Cambridge), Hooker, Hadrian Saravia (erroneously quoted by Keble as maintaining the opposite), Bishop Cooper (1589), Dr. Richard Cosin (Dean of the Arches, 1584), Bishop Cosin, Archbishops Bramhall, Bancroft, and Usher, and Bishops Hall, Davenant, Morton, and Tomline.

question whether 'regeneration'¹ was the 'thing *signified*'—or the 'inward grace'—of the one, and the 'Body and Blood of Christ' that of the other, but whether the inner grace always (that is, apart from moral qualification in the recipient) accompanied the outward sign. The Church of England affirms that it does not, and cannot. The Tractarian and the Ritualistic School substantially affirms that it does.

4. Naturally associated with this was wrong teaching on the *Subject of Justification*, which was sometimes spoken of in terms of bitterest hatred,² and at

¹ It was through the study of those passages which were urged in Dr. Pusey's tract on *Baptism*, that the first real change was effected in my mind of a Romeward tendency.—Capes, *To Rome and Back*, Smith, Elder and Co., p. 184.

And here once more I must take occasion to refer to the valuable labours of the late Dean Goode. Nothing can be more able or more convincing than the exhaustive treatises of that learned writer on the question of the teaching of the Church of England in reference to both Sacraments. The historical information accumulated in his two publications (*The Doctrine of the Church of England as to the Effects of Baptism in the case of Infants*, 1849; and *The Nature of Christ's Presence in the Eucharist; or, the True Doctrine of the Real Presence Vindicated, against Archd. Denison and Wilberforce, and Dr. Pusey*, 1856, both published by Hatchard), and his careful and masterly treatment of the whole subject leaves nothing to be desired.

² See Newman's *Lectures on Justification* (Rivington, 1838, p. 61). 'Away then with this modern, this private, this arbitrary, this tyrannical system, which promising liberty conspires against it; which abolishes sacraments to introduce barren and dead ordinances; and for the real participation of Christ, and justification through his Spirit, would, at the very marriage feast, feed us on shells and husks who hunger and thirst after righteousness. It is a new gospel, unless three hundred years stands for eighteen hundred; and if one must at this day be seduced from the faith, let them look out for a more specious error, a more alluring sophism, a more angelic tempter than this.'

other times confounded with sanctification.¹ The remedy lies in cleaving to the great truth, as taught in the 11th Article of the Church of England, and expanded in the Homily of Salvation. And further, in clearly remembering the important and essential distinctions between the two. The Righteousness of the one is imputed; that of the other is imparted. The one is on us, as a robe; the other is in us, as a divine nature. The one involves a change of *status*; the other of character. The one is perfect, but not progressive; the other progressive, but not perfect. The one is the Righteousness of Christ apprehended by faith; the other the Righteousness of the Holy Spirit exhibited in good works and a holy life. The one is the believer's confidence, before a Holy God,² the other his strength in an ungodly world.

5. Another assumption of the Tractarians was that their teaching was in accordance with the *principles of the Primitive Church*. And nothing was more remarkable than the boldness, not to say recklessness, with which this assertion was made. It was not noticed by

¹ See Newman, pp. 34, 35, 36, 38, &c. Again: 'The whole unhappy theory of "imputed righteousness," founded on ignorance of the truth that through our union with our Lord His righteousness is imparted to us.'—*Church and the World*, 1st Series, 2nd ed., p. 215.

² 'Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.'

those who looked up to the Tract writers with deference that, instead of the 'Primitive' Church, the period referred to as a model was really that of the third and fourth centuries ; still less was it imagined, that, while the teaching of the fourth century *included in germ many of the leading errors subsequently developed into maturity in the Church of Rome, between it and the Primitive Church, the real fact was that the contrast was all but complete.*¹

¹ The writers of the Oxford Tracts, it seems to me, 'are, with the best intentions, and with the most devoted attachment to the Episcopal Church, fearlessly staking the credit, the influence, and even the very existence of the Established Church, upon the soundness of notions regarding ancient Christianity, which, I am fully persuaded, will not endure an impartial examination ; nay, which are miserably contradicted by abundant and unimpeachable evidence.'—Taylor's *Ancient Christianity*. Dedication, page vii.

The effect of this teaching of the Tractarians receives sad illustration from the case of Mr. Capes :—

'Some time afterwards (i.e. after his mind had received a Romeward bias from Dr. Pusey's teaching on Baptism) a profound impression was made on my mind by an argument put forth by Dr. Newman. . . . It was to the effect that it was quite inconceivable to imagine that the theology and discipline of the fourth century could by any possibility have developed itself into modern Protestantism.' It was not till years afterwards, when painful experience in the Church of Rome, to which such teaching had led him, had caused him to make enquiry into the character of the Christianity of the fourth century, that he became at last convinced of the actual truth. He expresses the result in the following passage :—

'That Nicene Christianity could by no process of development have grown into the Church of England Protestantism of the nineteenth century [it may be added of the sixteenth downward] I had been amply satisfied. The fundamental theories of the two religions were radically distinct. Sacerdotalism was at the root of the Church of the fourth century, a denial of Sacerdotalism was at the root of the English system of the nineteenth. And, with the teachers of the Oxford Movement, I had assumed that the religion of the Nicene period was identical with

6. Between that system of the fourth century—subsequently developed, as has been said, into Romanism, on the one hand, and the system of the Church of England, as purified from Romish corruptions, at the Reformation, on the other hand, we must take our choice. It is impossible to hold both. Now, the assertion of Mr. Capes is perfectly true, that ‘Sacerdotalism was at the root of the Church of the fourth century; a denial of Sacerdotalism is at the root of the English system of the nineteenth,’—or, as he might have said, of the sixteenth downward. *Let, then, the Sacerdotal system be seen in its true light.* They who adopt its principles cannot stop there. They must turn farther and farther from the

that of Christ and the Apostles. But in the course of the years that had passed since I had submitted to Rome, Biblical criticism had made many advances, even among Catholic theologians themselves; and above all, I had come face to face with the enormous historical gap which intervenes between the death of St. Paul and the time when the developed patristic system appears in the full light of historic evidence. *So far from being a truth which might be assumed, the assertion that the religion of the Fathers of the third and fourth centuries was the religion of Paul, was a daring hypothesis,* while it was hopeless to trace by any complete chain of evidence the stages by which the one creed had been converted into the other. Taking the four gospels as a trustworthy account of the teaching of Christ, *the creed of the fourth century was a different religion altogether.*—*To Rome and Back*, p. 344.

It hardly seems surprising, that, after the painful mental conflicts Mr. Capes experienced, and which he touchingly refers to, conflicts that must awaken true sympathy in every earnest seeker after truth, there should now be apparently a leaning too much in the opposite direction of Broad Churchism. It is only natural that the believing too much should ultimately lead to the believing too little. May he be guided in his later years, by the One Comforter, into all truth. (John xvi. 13.)

truth of the Gospel, until real, if not nominal, Romanism is the inevitable result.

V. This leads me to say that it is *necessary to be* MORE PARTICULAR IN AVOIDING THE USE OF SUCH WORDS OR EXPRESSIONS AS IMPLY BELIEF IN THAT UNSCRIPTURAL SYSTEM—SACERDOTALISM.

The Church of England has no material ‘*altar*’ because it has no material *sacrifice* to offer upon it.¹

The clergy of the Church of England are not priests in the sense of *ἱερεῖς*, or *sacerdotes*.

The Jewish ritual is no precedent for the imitation of Christian ‘presbyters,’ ‘pastors,’ ‘ministers,’ in the present dispensation. Those who endeavoured to Judaize in the days of St. Paul were met with uncompromising opposition. Let us show equal determination.

The Jewish ‘Temple’ is no model for our Houses of Prayer and Preaching. That was one: these are many. The Temple, where God dwelt,² has found its antitype in the ‘Temple of His Body,’ whether the human Body of Christ,³ or His Spiritual ‘Body the Church.’⁴ God dwells no longer ‘in temples made with hands.’⁵ The root of Ritualism lies in the belief of the opposite.⁶

These are but illustrations. But they will give an

¹ See Appendix II. for certain reasons given by Bishop Ridley why the Lord’s Board should rather be after the form of a table than of an altar.

² Exod. xxv. 8, Exod. xl. 34, and 1 Kings viii. 10.

³ John ii. 21, Col. ii. 9.

⁴ 2 Cor. vi. 16, Col. i. 18.

⁵ Acts xvii. 24.

⁶ Vide *ante*, pp. 2, 25, 46, 51—54.

idea of what may be done in this direction by those who desire to resist the progress of Romish error, and to maintain the principles of Scriptural and Reformation truth.¹

¹ The following suggestions of the author of 'Quousque' are cordially commended to the reader's adoption. He is suggesting in what way we may practically, although passively, express disapprobation of the 'manceuvres' of Ritualists. And he mentions, among other ways, the following:—

'For instance, some of them endeavour to introduce æsthetic gaudiness into our services, giving them, as far as they can, the features of Romanism; it is easy to make a principle of never attending such services. Sometimes they attempt an exhibition, such as that at the funeral ceremonial at Oxford; it is easy to express in public and private, as opportunity may offer, our disapprobation of it. Most of them, in defiance of the laws of the Church, assume an attitude in the Communion Service, which is meant to convey the notion of a sacerdotal act of sacrifice therein, thereby neutralising as much as they can the marked elimination of the words "sacrifice" and "altar" from the service; it is easy to make a rule of never staying for the Holy Communion in a church where the mediæval and Roman use is thus introduced; still more so, where a still more mediæval use is introduced into the service by the use of vestments, genuflexions, prostrations, elevation of the Host, adoration of the "Blessed Sacrament," incense, musical accompaniments to the most solemn parts of the service, lights, and all the other accessories whereby these gentlemen delight (to use a strong expression of Bishop Ridley's) to counterfeit the Popish Mass. Again, they affect the use of a number of phrases and terms, such as "celebrant," "matins," "evensong," and the like, for no other possible purpose than either to introduce mediæval errors, or show a sympathy with mediæval religion; it is perfectly easy to object, when opportunity offers, to the use of such terms; or, at all events, it is easy to abstain from the use of them. They are establishing schools, seemingly on the broadest principles of Christian philanthropy, where the necessity, or at least the benefit, of confession is imposed upon the pupils; it is easy to refrain from patronising such institutions, which are promoted or administered, or even spoken well of, by these men. These instances will suggest many more to those whose minds are really awakened to the ceaseless activity of the school, and the paramount importance of opposing them. And even this passive opposition will be of great use.'

VI. So once more with regard to ELABORATE CHORAL SERVICES. It is not implied that a little more or a little less music is of much consequence in itself. But there is danger in the case of those who are fond of music of their being led to mistake the enjoyment of a natural taste for real devotion. And there is more danger still in the *tendency* which is always more or less connected with musical services in the House of God. They *tend* only in one direction. And unless that tendency is carefully watched, step after step is insensibly taken, till return to the right path is rendered difficult, perhaps impossible.¹

VII. And one word on CONFESSION. It is not denied that there are occasions when it may be an inexpressible

¹ The following remarks of Mr. Capes on the influence of *Mass Music* are well worthy attention :—

‘I attribute the diminution of the old anti-Roman bitterness of the English middle and higher ranks, to a certain extent, to that interest in the Mass music of the great composers which has now become general with almost all persons of musical cultivation. . . . In every case the idea of the Roman sacrifice of the Mass is associated with conceptions of purity and beauty; and a very marked lessening in the fervid Protestantism of both singers and audience is the inevitable result. If any person imagines that Mozart’s *Requiem*, with its Latin words, can be frequently made a prominent element in a musical festival in an English cathedral, and have no theological influence upon the country, he is, I think, little aware of the real nature of the springs of human conduct. Once come to love the music, and the mind insensibly ceases to think of the doctrines it expresses with any controversial fierceness. Or, to take another instance, can it be seriously supposed that performers and listeners can enter into the exquisite loveliness of Mozart’s *Ave Verum Corpus*, and retain a shred of the old Protestant hatred of transubstantiation as a God-denying idolatry?’—Capes, *To Rome and Back*, p. 167.

relief, and a precious comfort to an anxious and troubled mind to open its grief freely to a ‘discreet and godly minister. It *may* be a most valuable help to progress, and a most important aid—guarded from abuse—to victory over sin. But the system of the confessional, as practised by Rome, and re-introduced lately for the first time for three hundred years amongst ourselves, is an evil so grave, so perilous, so wrong in principle, so fruitful in all unhappy consequences, that no words can be too strong to condemn it, and no course can be too decided that may help to check it. On this point I will adduce the testimony of one¹ whose consistency and faithfulness have won for him the esteem even of those—for the most part—who differ from him, and who, in the House of Lords, on the second reading of the Archbishop’s Bill, on May 11, is reported to have spoken as follows :—

‘Do not suppose the Confessional is that idle phantom which it used to be. It is spreading very rapidly, and is not confined, as some suppose, to a few fine people in Belgravia. In all classes of society it is to be found. I speak from knowledge. I know the books that are circulated in regard to it, and I know how the minds of young and tender women in every class are being brought to favour it. The other day I had a talk with the Lord Chancellor on the subject, and I found he was well aware of the extent of the evil. He spoke to me with indignation and horror of the books relating to the Confessional that were issued by well-known publishers,

¹ The Earl of Shaftesbury.

and scattered broadcast throughout the country. (Hear, hear.) If the Confessional prevail unchecked—and checked it cannot be by any ordinary legislative enactment—it will produce a complete change in the spiritual, moral, and political character of England, and will speedily steep the Establishment in ineffable ruin.’ (Hear.)

VIII. Once more let it be remembered **WHAT IS THE CHARACTER OF THE PRESENT STRUGGLE.** Let it be remembered **WHAT ARE THE ISSUES IT INVOLVES.** **EVERYTHING DEPENDS UPON IT.**

Many years ago the Bishop of Calcutta said with solemn emphasis: ‘**MY FIRM PERSUASION IS THAT IF THIS SYSTEM SHOULD GO ON, WE ARE LOST AS A PROTESTANT CHURCH, THAT IS, WE ARE LOST ALTOGETHER.**’¹ But it has gone on; and nothing short of the most decided and energetic action will now be of any avail. Let there be decision! It will be followed by abuse, misrepresentation, scurrility, such as only Ritualists, perhaps, know how to use. But let there be decision. I call upon all who love the truth as handed down to

¹ ‘It can no longer be doubted that if a vigorous national effort is not at once made to arrest the course of the movement which Rome and her allies among ourselves have raised in this country, the aspect of our Church will be altogether changed, and its Protestantism will be a thing of the past.

‘Are we willing quietly to permit this result to be achieved? Are we ready to drop the Protestant banner, and calmly allow *Ichabod* to be inscribed on our Reformed Church? Surely not. The inheritance of a pure form of faith and worship, obtained for us, through God’s mercy, by the blood of our martyred forefathers, is a trust committed to our keeping by One who will hold us responsible for casting it away from us.’
—Dean Goode, *R. Tactics*, p. 100.

as by our martyred forefathers not to countenance, even by their occasional presence there, churches where the mimicry of Romanism is exhibited, where practices or teaching are met with alien to the spirit of our Reformed and Protestant Church. It is not 'bigotry.' It is not 'narrow-mindedness.' It is only faithfulness to the principles of Eternal Truth, and to the sacred cause for which our fathers shed their blood.

IX. Lastly. LET THERE BE HOLINESS. Inconsistent conduct in those who hold the truth does more harm to truth, and helps more the cause of error, than any one thing that can be named. We want real spirituality; forgetfulness of self; separation from the world; assimilation to Christ Jesus; thorough devotedness in all good works. An attractive exhibition of the character of the true Christian may prevail when arguments fail; and the spirit and mind of CHRIST habitually manifested may disarm an opponent, and possibly win even a Ritualist.



APPENDICES.

APPENDIX I.

*ILLUSTRATIONS OF THE TEACHING OF RITUALISTS
ON THE SACRAMENT OF THE LORD'S SUPPER,
&c., AS PRESENTED IN THE EVIDENCE OF THE
REV. W. J. E. BENNETT BEFORE THE RITUAL
COMMISSIONERS, 1867.*

FIRST REPORT OF RITUAL COMMISSIONERS, 1867.

Rev. W. J. E. BENNETT, *Examined, July 4, 1867.*

2560. (*Archbishop of Canterbury.*) Do you use the surplice?—We use the surplice always in the matins and evensong, at all times, except during the Holy Communion.

2561. What else do you use at other times?—At the Holy Communion we use the vestments.

2562. Will you describe them?—The chasuble, dalmatic, and tunicle.

2563. Do you use these vestments at any other time, or any portion of them?—No, we never use them except at that time.

2564. Not at the Magnificat?—No.

2565. How do you justify using the vestments?—That would take a long time to answer.

2566. I do not want you to go through the whole argument.—How I justify it, would take a long time.

2567. It might be a very short answer, I should think.—I will make it as short as I can. I justify it upon *the Catholic usage of the Church throughout the world, interpreted by the Canons and Prayer Book.*

2605. (*Archbishop of Armagh.*) Is there any mysterious signification in the chasuble, or in wearing it?—That is a question which involves doctrine. If I am to be launched into doctrine, of course that again will involve an immensely long discussion.

2606. I think it does not require a very long answer to say whether there is any doctrine involved in your using the chasuble.—I think there is.

2607. What is that doctrine?—The doctrine of the sacrifice.

2608. Do you consider yourself a sacrificing priest?—Yes.

2609. In fact *sacerdos*, a sacrificing priest?—Distinctly so.

2610. What authority have you in the Prayer Book for that?—That again would involve a long answer. It has been so interpreted by our divines, the divines of our Church, from the time of the Reformation downwards.

2611. Then you think you offer a *propitiatory* sacrifice?—Yes, I think *I do offer a PROPITIATORY SACRIFICE.*

2612. Do you use confession?—Yes.

2613. On what occasions?—On all occasions.

2614. You do not, then, confine confession to the two occasions mentioned in the Prayer Book, that of persons wishing to attend the Sacrament, and in the Visitation of the Sick?—I do not confine it to that, but it virtually is that, because the Communion being every day, persons coming to that may of course require important spiritual advice any day.

2622. You mix water, I believe, with the wine?—Yes, I pour in a small quantity of water, two or three drops.

2623. On what canon or what authority do you do so? Have you any authority in the Prayer Book for doing so?—There is no authority in the Prayer Book. It is done by the *authority of the Catholic Church*; and the Prayer Book does not forbid that which is the usual custom of the Church.

2624. Are you not aware that it is violating the custom of our Church of England for nearly 300 years?—No, I am not aware of that.

2625. For what purpose do you use the lights, as symbolical, or to give light?—As symbolical.

2663. (*Earl Beauchamp.*) You think that (Early Communion) decidedly preferable to a celebration of the Holy Communion in the evening? *I should consider it sacrilege to celebrate in the evening.*

2683. I have the pleasure of having before me a paper which bears your name, contributed to a series of essays, entitled, ‘Some Results of the Tractarian Movement of 1833,’ and in that you state the doctrine represented by vestments. If I read it, I will ask you only to say whether such is now your opinion, or whether you in any degree modify it. If you wish to modify it, pray do so; this is what you say:—‘The ancient vestments present to crowds of worshippers the fact that here, before God’s altar, is something far higher, far more awful, more mysterious, than aught that man can speak of, namely, *the presence of the Son of God in human flesh subsisting.*’ Would you wish to retain that?—Decidedly.

2685. Do you introduce any prayers during the service of the Holy Communion, either at the daily celebration or on Sundays?—I never introduce any prayer except what is in the Prayer Book.

2686. Do you make pauses for the introduction of special private prayers?—Yes, we do that.

2694. You mentioned that which I am sure we should all feel to be your mind, the desire to conform to the law of the Church of England; now, if there be any generally adopted custom *in the Eastern and the Western Churches*, and not specified in our Prayer Book, should you consider yourself at liberty to adopt it?—*I should consider myself at liberty to adopt it if it were not forbidden by the English Church.*

2708. In either case do you elevate the paten or the cup with *the view of presenting them to the adoration of the people?*—*Yes, distinctly, in the latter case. It signifies to the people that the act of consecration has taken place.*

2709. That, in truth, is the fact which you wish to express to them by raising it up and presenting it to their notice?—Yes.

2711. Do you, after the consecration of the bread, make a pause in the consecration prayer for the purpose of making a kneeling?—There is no pause, it is a simultaneous act.

2712. It is not an absolute kneeling, but an inclination only?—Yes, what is called a genuflexion.

2713. Does a genuflexion mean touching the ground?—Touching the ground with one knee.

2766. (*Dean of Ely.*) Did I understand you to use this phrase—that the elevation of the elements took place for the purpose of adoration?—Yes; I consider the first elevation for the purpose of consecration to be totally distinct. After the consecration both the elements are elevated for the purpose of people *knowing that the consecration has taken place, and that they may have the opportunity of adoring and praying.*

2767. Would you hold that the phrase ‘the adoration of

the elements' was a proper orthodox phrase?—It is the adoration, *not of the elements, but of that which is hidden under them.*

2810. (*Earl of Harrowby.*) What are the colours that you employ in the vestments?—We use white and purple: that is all we have; but we should use the green and the red if we had them. They are very costly, and we cannot afford to purchase them.

2811. What would guide you in the use of the colours of the vestments?—The use of the *Church throughout the world.*

2812. Is it uniform all over the world?—I believe it is not. The *Greek Church differs* from the Roman use. There is no remaining authority for the Sarum missal except in our own country; the colours are different.

2813. You are aware that the colours of the Roman Church and the colours of the use of Sarum were different?—Yes, and the Roman differ in different countries; Spain has a different colour from France.

2814. What would guide you in the choice of your colours?—That which I found most generally prevailing in the Communion abroad.

2815. In the Church of Rome?—*In the Church of Rome.*

2875. (*Mr. Beresford Hope.*) Have you any confessional boxes in your church?—No, none.

2876. They have them in the Roman churches?—Yes.

2877. Therefore you differ, and intentionally differ, from the Roman forms in not having them?—It is a matter of taste, but if we were to have two or three confessions going on in the church at the same time, we must then be in different places.

2904. (*Mr. J. Abel Smith.*) You also said that you considered Evening Communion a sacrilege?—Yes.

2905. May I ask what you meant by that?—Because numbers of the people, after having had a full meal—dinner, and having drunk wine, and, in the case of the poor, beer, are apt to come to the service in a state which St. Paul has described as sacrilege.

2906. It has no bearing on the fact of fasting before the receipt of the Sacrament?—That is a rule of the Church, but that would not apply to such an extreme case as late in the day, after dinner.

2907. Where do you find the rule of fasting as a rule in the Church?—In the fathers of the Church and in the rules throughout Christendom.

2908. Are there *no orders for it in the English Church*?—*None.*

2909. Where is the confession received in your church?—Generally in the sacristy; on occasions such as Lent it might be in a little chapel; we have three or four chapels in our church, quiet places, where we might go for that purpose, but it is generally in the sacristy.

2910. Is the confession made kneeling?—Yes.

2911. Do you believe that your course of ministration, the ornate service which you have adopted for several years, has had a tendency to drive people into the Roman Communion, or to keep them out of it?—It has had a tendency to keep them in the English Church.

2912. You have had some trouble with some of your curates, have you not, on that point?—I have had those who went to the Church of Rome.

2913. How many have left to go to Rome?—In the whole course of my experience?

2914. Yes, I mean your curates?—Two curates, one of whom has come back.

2915–16. With regard to, when you are abroad, refusing to attend a Church of England place of worship, would you

have any objection to telling me upon what principle you do not do so?—I consider that the Roman Communion coming here with bishops, altars, and churches of their own are guilty of schism in this country. *By parity of reasoning I consider when we go abroad, and send our bishops, and put altars against altars, and bishop against bishop, that we also are guilty of an act of schism, and therefore I will not be a partaker in that schism.*

2950. (*Dr. Payne Smith.*) You also said you considered you had a right to revive anything, even though it had been dropped or discontinued by our Church, with reference to the rubrics of 1549 and 1662—anything omitted in the latter rubric?—*I do not think such an omission would affect it.*

2975. (*Mr. Cardwell.*) I believe I should rightly interpret your sentiments if I were to say that in contending for what are called Ritual observances, you are not really contending for any external thing, but for the doctrines which lie hidden under them?—Yes.

2977. ‘The vestments are used with a specific respect to the divine person of the Son of God; to advance His glory; to set forth His real Presence; and to vivify His sacrifice upon the Cross?’—Yes.

2978. You do not contend, then, for any æsthetic purpose, but strictly for a doctrinal purpose?—Decidedly. The æsthetic purpose forms an accident afterwards, but is not the object.

2979. The object is to convey religious impressions, and to guard religious doctrine?—Yes.

2980. Are these doctrines accurately expressed in these words, ‘The real objective presence of our Blessed Lord, the sacrifice offered by the priest and the adoration due to the presence of our Blessed Lord’?—Yes.

2981. The contest on the subject of whether the vestments and Ritual observances should be retained you regard

as being a struggle between Christianity and Protestantism ?
—Yes.

2982. Your opinion is ‘that those who advocate Ritual observance have in their advocacy depending upon Catholic tradition a clear and consistent ground to stand upon ?’—Yes.

2983. ‘That they should deny all assumed authority in the State to interfere in matters spiritual ?’—Yes.

2984. ‘That the State is a power naturally antagonistic to the Church ?’—Yes.

2985. ‘That the Church of England had in the time of William III. Dutch Presbyterianism so forced upon her, that to this day she has never fully recovered from the poison then so unhappily introduced into her system ?’—Why should you quote words that I have written ? I have not had any occasion to alter that opinion. I should explain the word ‘State’ to be such as the State is now—consisting of all kinds of religion.

2995. (*Rev. T. W. Perry.*) You were asked a question about the authority on which you adopted the vestments. May I ask you whether you rest your practice as to the vestments in any degree upon the interpretation of the rubric ornaments given by the Judicial Committee of the Privy Council in 1857, in the case of ‘*Liddell v. Westerton* ?’—No ; *I should not rest upon that authority at all.*

2996. Why not ?—Because I shall not rest upon any authority that came from the State.

2997. You consider the Judicial Committee as being a State authority, and not an Ecclesiastical authority ?—Exactly.

3000. You are aware that the Old English Canons have been held to be still statute law by the 1st of Elizabeth ?—Yes.

3001. As those Canons prescribed Ornaments and Practices, should you feel that the existence of that law is a limit to your choice?—No, I should say not. It would be a national Canon, which would not limit the greater, which is the Catholic Canon.

APPENDIX II.

BISHOP RIDLEY'S REASONS WHY THE LORD'S BOARD SHOULD RATHER BE AFTER THE FORM OF A TABLE THAN OF AN ALTAR.

‘I am not ashamed of the gospel, because it is the power of God unto salvation, to every one that believeth.’

Certain reasons why the Reverend Father Nicholas, Bishop of London, amongst other of his injunctions given in his late visitation, did exhort those churches in his diocese, where the altars as then did remain, to conform themselves to those other churches which had taken them down, and had set up, instead of the multitude of their altars, one decent table in every church, and that herein he did not only, not anything contrary unto the Book of Common Prayer, or to the King's Majesty's proceedings, but that he was induced to do the same, partly moved by his office and duty, wherewith he is charged in the same book, and partly for the advancement and sincere setting forward of God's holy word, and the King's Majesty's most godly proceedings.

First Reason.

The form of a table shall more move the simple from the superstitious opinions of the Popish mass into the right use of the Lord's Supper. For the use of an altar is to make sacrifice upon it; the use of a table is to serve for men to eat upon. Now, when we come unto the Lord's board,

what do we come for? to sacrifice Christ again, and to crucify Him again, or to feed upon Him that was once only crucified and offered up for us? If we come to feed upon Him, spiritually to eat His body, and spiritually to drink His blood (which is the true use of the Lord's Supper), then no man can deny but the form of a table is more meet for the Lord's board, than the form of an altar.

Second Reason.

Whereas it is said 'The Book of Common Prayer maketh mention of an altar, wherefore it is not lawful to abolish that which the book alloweth,' to this it is thus answered: The Book of Common Prayer calleth the thing whereupon the Lord's Supper is ministered indifferently a table, an altar, or the Lord's board; without prescription of any form thereof, either of a table, or of an altar; so that whether the Lord's board have the form of a table or of an altar, the Book of Common Prayer calleth it both an altar and a table. For as it calleth it an altar, whereupon the Lord's Supper is ministered, a table and the Lord's board, so it calleth the table, where the Holy Communion is distributed with lauds and thanksgivings unto the Lord, an altar, for that there is offered the same sacrifice of praise and thanksgiving. And thus it appeareth that here is nothing either said or meant contrary to the Book of Common Prayer.¹

Third Reason.

The Popish opinion of mass was, that it might not be celebrated but upon an altar or at the least upon a super-altar, to supply the fault of the altar, which must have had

¹ The force of Bishop Ridley's argument is the greater, now that the very word 'altar' is expunged from the Book of Common Prayer.

its prints and characters; or else it was thought that the thing was not lawfully done. But this superstitious opinion is more holden in the minds of the simple and ignorant by the form of an altar, than of a table, wherefore it is more meet, for the abolishment of this superstitious opinion, to have the Lord's board after the form of a table, than of an altar.

Fourth Reason.

The form of an altar was ordained for the sacrifices of the law, and therefore the altar in Greek is called *θυσιαστήριον*, *quasi sacrificii locus*. But now both the law and the sacrifices thereof do cease; wherefore the form of an altar used in the altar ought to cease withal.

Fifth Reason.

Christ did institute the sacrament of his body and blood at His last supper at a table, and not at an altar, as it appeareth manifestly by the three Evangelists. And St. Paul calleth the coming to the holy communion the coming unto the Lord's Supper. And also it is not read that any of the Apostles and the primitive church did ever use any altar in ministration of the holy communion.

Wherefore, seeing the form of a table is more agreeable to Christ's institution, and with the usage of the Apostles and the primitive church, than the form of an altar, therefore the form of a table is rather to be used than the form of an altar, in the administration of the Holy Communion.

Sixth and Last Reason.

It is said in the preface of the Book of Common Prayer, that if any doubt do arise in the use and practising of the

same book, to appease any such diversity, the matter shall be referred to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary unto anything contained in that book.—*Bishop Ridley's Works*. Parker Soc. Ed., pp. 321, &c.

APPENDIX III.

RESOLUTIONS OF THE HOUSES OF CONVOCATION
ON RITUALISM, FEBRUARY AND MARCH 1867.

*Resolutions of Upper House of Convocation, dated
February 13 and 14, 1867.*

‘ 1. Resolved.—That having taken into consideration the report made to this House by the Lower House concerning Ritual observances, we have concluded that, having regard to the dangers (1) of favouring errors deliberately rejected by the Church of England, and fostering a tendency to desert her communion; (2) of offending even in things indifferent devout worshippers in our churches, who have been long used to other modes of service, and thus of estranging many of the faithful laity; (3) of unnecessarily departing from uniformity; (4) of increasing the difficulties which prevent the return of separatists to our communion; we convey to the Lower House our unanimous decision that, having respect to the considerations here recorded, and to the Rubric concerning the service of the Church in our Book of Common Prayer, to wit :

“ Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same, to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt or diversely take anything shall always resort

to the Bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book ; and if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop : ”

‘ Our judgment is, that no alterations from long sanctioned and usual Ritual ought to be made in our churches until the sanction of the Bishop of the diocese has been obtained thereto.

‘ 2. That the resolution concerning Ritualism at which this House arrived on the 13th inst. be communicated to the Lower House, and that their concurrence therein be invited.’

*Resolution of Lower House of Convocation, dated
February 15, 1867.*

‘ That this House, having respect to the Ritual observances treated of in the Report presented to this House on June 16, 1866, do concur in the judgment of the Upper House, viz. “ That no alterations from long sanctioned and usual Ritual ought to be made in our churches until the sanction of the Bishop of the diocese has been obtained thereto.” ’

*Resolution of the Convocation of the Province of York,
March 20, 1867.*

‘ In Full Synod,

‘ RESOLVED,—That whereas certain vestments and Ritual observances have recently been introduced into the Services of the Church of England ; this House desires to place on record its deliberate opinion that these innovations are to be deprecated, as tending to favour errors rejected by that Church, and as being repugnant to the feelings of a large number both of the laity and clergy.

‘And this House is further of opinion that it is desirable that the Minister in public prayer and the administration of the Sacraments and other rites of the Church should continue to use the surplice, academical hood, or tippet for non-graduates, and the scarf or stole, these having received the sanction of long-continued usage.’—*First Report of Ritual Commissioners*, 1867, p. 162.

APPENDIX IV.

*SIGNATORIES OF THE RITUALISTIC DECLARATION
ON THE DOCTRINES OF THE 'REAL OBJECTIVE
PRESENCE, OF THE EUCHARISTIC SACRIFICE,
AND OF THE ADORATION OF CHRIST IN THE
BLESSED SACRAMENT.'*

BUTLER, W., Vicar of Wantage.

CARTER, T. T., Rector of Clewer.

CHAMBERLAIN, T., Vicar of St. Thomas the Martyr,
Oxford.

CHAMBERS, J. C., Perpetual Curate of St. Mary's, Crown
Street, Soho.

COURTENAY, C. L., Vicar of Bovey Tracy.

DENISON, G. A., Vicar of East Brent, Archdeacon of
Taunton.

GRUEBER, C. S., Incumbent of St. James the Less, Cam-
bridge.

LIDDELL, R., Perpetual Curate of St. Paul's, Knights-
bridge.

LIDDON, H. P., Student of Christ Church, Prebendary of
Salisbury.

LITTLEDALE, R. F., LL.D. D.C.L., Priest of the Diocese
of London.

MACKONCHIE, A. H., Perpetual Curate of St. Alban's,
Holborn.

MAYOW, W. M., Perpetual, Curate of St. Mary's, West
Brompton.

MEDD, P. G., Fellow and Tutor of University College,
and Curate of St. John Baptist, Oxford.

MURRAY, F. H., Rector of Chiselhurst.

PERRY, T. W., Assistant-Curate of St. Michael and All
Angels, Brighton.

PUSEY, E. B., D.D., Professor of Hebrew, Canon of Christ
Church.

RICHARDS, W. U., Incumbent of All Saints, Margaret
Street.

SKINNER, J., Vicar of Newland, Great Malvern.

WARD, W. P., Rector of Compton Valence.

WHITE, G. C., Perpetual Curate of St. Barnabas, Pimlico.

WILLIAMS, G., Senior Fellow of King's College, Cam-
bridge.

APPENDIX V.

*SIGNATORIES OF THE RITUALISTIC DECLARATION
ON CONFESSION AND ABSOLUTION, DEC. 1873.*

ASHWELL, A. R., Canon of Chichester.

BAKER, HENRY W., Vicar of Monkland.

BARTHOLOMEW, Ch. Ch., Vicar of Cornwood, Rural Dean
of Plympton.

BENSON, R. M., Incumbent of Cowley St. John, Oxford.

BUTLER, WILLIAM J., Vicar of Wantage, and Rural Dean.

CARTER, T. T., Rector of Clewer.

CHAMBERS, J. C., Vicar of St. Mary's, Soho.

CHURTON, EDW., Rector of Crayke, and Archdeacon of
Cleveland.

DENISON, GEORGE A., Vicar of East Brent, and Archdeacon
of Taunton.

GALTON, J. L., Rector of St. Sidwell's, Exeter.

GILBERTSON, LEWIS, Rector of Braunston.

GREY, FRANCIS R., Rector of Morpeth.

GRUEBER, C. S., Vicar of St. James's, Hambridge.

KEBLE, THOS., Jun., Bisley.

KING, EDWARD, D.D., Canon of Christ Church, Oxford.

LIDDELL, ROBERT, Incumbent of St. Paul's, Knights-
bridge.

LIDDON, H. P., D.D., Canon of St. Paul's, London.

MACCOLL, M., Rector of St. Botolph, Billingsgate,
London.

MACCONOCHIE, A. H., Perpetual Curate of St. Alban's, Holborn.

MAYOW, M. W., Rector of Southam, and Rural Dean.

MEDD, P. G., Senior Fellow of University College, Oxford.

MURRAY, F. H., Rector of Chiselhurst.

PUSEY, E. B., D.D., Canon of Christ Church, Oxford.

RANDALL, R. W., Incumbent of All Saints', Clifton.

SHARP, JOHN, Vicar of Horbury.

SKINNER, JAMES, Vicar of Newland, Great Malvern.

WHITE, G. C., Vicar of St. Barnabas, Pimlico.

WILLIAMS, G., Vicar of Ringwood.

WILSON, R. F., Vicar of Rownhams, Southampton.

APPENDIX VI.

*THE STAGE AND THE GIN-PALACE PRECEDENTS
FOR RITUALISTIC SERVICES.*

THE following reasons for Ritualism in Public Worship are so remarkable that it is thought worth while to reproduce them here :—

‘It may be argued that good and vigorous preaching will fill the cravings of the imagination, and make the employment of material stimuli superfluous, if not mischievous. But good preaching is among the rarest of good things, much rarer in proportion even than good acting, because it requires a wider range of physical and mental gifts. If very good actors were common, the adventitious aid of scenery and properties would be comparatively unimportant, because the harmonious action of all the persons of the drama would be sufficient to create an illusion, able to rivet the attention of the spectators. But, as the great majority of actors are mere sticks, and even the chief stars are not always shining their best, managers have constantly been compelled to make gorgeous spectacle their main attraction, and a splendid transformation scene or a telling stage procession will draw crowds night after night, even in the absence of any theatrical celebrity.

‘Hence a lesson may be learnt by all who are not too proud to learn from the stage. For it is an axiom in liturgy, that no public worship is really deserving of its name, unless it be histrionic.’

Dr. Littledale, in *The Church and the World* (does this mean, 'The Church *imitating* the World?') First Series, 2nd ed., 1866, Longman and Co., p. 37.

Again:—

'There is no institution so widely and universally popular amongst the London poor as the gin-palace. Given the craving for drink, and it would seem that no additional inducement would be needful to lure customers across the threshold, and to retain them as long as possible on the premises. Yet it is not so. A gin-palace, whose entrance is up a couple of steps from the footway, or whose doors do not swing open readily at a touch, is at a commercial disadvantage when compared with others on the street level and with patent hinges. Nay, more, internal decoration, abundant polished metal and vivid colour, with plenty of bright light, is found to pay, and to induce people to stay on drinking, just because everything is so pretty and cheerful to the eye, and so unlike the squalid discomfort of their own sordid homes. Many landlords have found even all this insufficient, without the additional attraction of music; and the low singing-hall is sure to indicate the most thriving drinking-shops in the worst quarters of the metropolis. If, then, painting, light, and music are found necessary adjuncts in a trade which has already enlisted on its side one of the strongest of human passions, it is the merest besotted folly to reject their assistance, when endeavouring to persuade men to accept and voluntarily seek an article for which they have never learnt to care, even if they are not actively hostile to it—to wit, Religion.'—*Ibid.*, p. 39.

APPENDIX VII.

*THE FOLLOWING IMPORTANT ADDRESS HAS BEEN
ISSUED BY THE ENGLISH REFORMATION DEFENCE
COMMITTEE.*

THE position and prospects of the Church of England at the present time are so grave and critical, that it is needless to offer any apology for a movement in defence of the Reformation. Such a movement is unhappily rendered unavoidable by the existence among us of an organised party, who in the words of the late Archbishop LONGLEY, 'retain their positions within the pale of the Anglican Church, with the avowed purpose of eliminating from its formularies every trace of the Reformation.' Lapse of time has aggravated rather than diminished this evil, and the present Archbishops of Canterbury and York have not hesitated to express their conviction, that 'the very existence of our national institutions for the maintenance of religion is imperilled' by the presence 'of a considerable minority, both of Clergy and Laity among us, desiring to subvert the principles of the Reformation.' The time has surely come for organising a national movement to meet this national danger.

The Committee wish emphatically to express their earnest desire that the movement should not assume a party character, as it is not in any way designed to advance the opinions of any particular school within the Church. They most heartily invite the co-operation of all who value the English Reformation, not only as the charter of their civil and religious

liberties, or as one of the main bulwarks of the Protestant cause throughout Christendom, but also because it has secured to them all the essential truths of Christianity free from the admixture of error and superstition.

To avoid any misunderstanding on the vexed question of Rubrical Revision, the Committee distinctly state that, as a body, they contemplate no action, except so far as to offer the most uncompromising resistance to any proposed changes that may involve a departure from the distinctive principles of the English Reformation.

The Committee call special attention to two points in the controversy—Eucharistic Vestments and the Eastward Position; because many of those who have introduced them openly declare that they are symbolical of Sacerdotal principles; affirming that for this reason they are resolved to defend them at any cost. It is precisely for the like reason that the national resistance should be equally resolute, vigorous, and determined. The issue raised is nothing less than this—the Lord's Supper, or the Sacrifice of the Mass: a Scriptural Ministry, or a Sacrificing Priesthood.

The Anti-Reformation party boldly assert their intention to mediævalise our services; they insist, in the face of legal decisions to the contrary, that the law is on their side, and yet, with strange inconsistency, ask that the law shall be so altered or defined as not to touch them. If in an evil hour these demands should be complied with, the Reformation will be virtually undone; and there can be no reasonable ground for doubt, that any recognition of practices or doctrines repudiated at the Reformation will be the signal for discords and struggles, in comparison with which the present troubles are as nothing.

Though deeply impressed with the gravity of the present crisis, the Committee are sanguine as to the final result. That the nation is resolutely opposed to this organised attempt

to Romanise the Church of England was made abundantly evident by the proceedings in Parliament last session. There is however a danger lest between a somewhat exaggerated respect for the zeal of the Anti-Reformation party, and a shortsighted policy, designed to secure peace where there can be no peace, the present struggle should result in a compromise—a compromise in name, but in reality an unlimited concession of the very points on which the whole matter turns—an actual betrayal and abandonment of the Reformation and its principles. That some such compromise will be attempted is morally certain; and it is not enough that men content themselves with saying that this is impossible; they should feel it their bounden duty to make it impossible.

One way in which the Committee think this may be done is by calling forth a declaration of the National will, to the effect that the Reformation shall not be tampered with—a declaration so strong, as shall render it unmistakably clear, that it is the will of the English people that the English Church shall continue faithful to the principles adopted at the Reformation.

In order to obtain such an expression of the national will, it is desirable that the friends of this movement in every parish should use their utmost exertions. Where practicable, they should form local Committees. The object in view may be promoted in various ways—by public meetings and through the medium of the public press—by memorials to the Crown—by representations to the Bishops—by public declarations—by petitions to Parliament—and by personal communications with individual members. By these means an enlightened public opinion may be guided to a practical issue. Where local Committees cannot be formed, much may be done by individuals who may be willing to devote time and energy to the work.

This Committee will most gladly receive the names of

our hearty aid and loyal support in whatever shape and manner may be useful and expedient."

'Mr. Baines, Lord Bathurst, Mr. Bazley, Colonel Saville, and Mr. Paul severally addressed the Bishop, heartily concurring in the expressions of Lord Ducie, and they assured the Right Rev. Prelate that they represented the feeling not only of the Church of England, but of a large portion of the Dissenters who, although separated from the Communion of the Church of England on certain points, yet looked upon her with affection, and desired to see her maintained as the Protestant Church.'—*Record*, May 12, 1874.

The truth is, the feelings of all loyal Churchmen have been too long outraged. It was no secret, at the outset of the Tractarian movement, that the intention of its promoters was, if possible, to 'un-Protestantize' our Church. And yet, until within a comparatively recent period, nothing adequate was done or attempted, except in isolated cases, or by voluntary combination, to treat these Romanizers as they deserved. Mutineers were quietly boring holes to scuttle the ship, and they were affectionately requested to desist! There is much endurance on the part of Englishmen and English Churchmen; but when all that is sacred and holy is felt to be imperilled, when they know that their dearest and most cherished privileges are all at stake, when a band of lawless conspirators are still allowed to threaten 'the very existence of their national institutions,' it is impossible to say to what an extent their justly outraged feelings may eventually carry them, if their

APPENDIX VIII.

*ADDRESS OF THE ARCHBISHOPS OF CANTERBURY
AND YORK AND TWENTY-FOUR ENGLISH BISHOPS
TO THE CLERGY AND LAITY, MARCH 1875.*

‘Lambeth Palace : March 1.

‘WE, the undersigned Archbishops and Bishops of the Church of England, under a deep sense of the duty that rests upon us of endeavouring to guide those committed to our pastoral charge, desire to address some words of counsel and exhortation to the clergy and laity of our dioceses in the grave circumstances of the present time.

‘We acknowledge, humbly and thankfully, the mercies vouchsafed by Almighty God to the Church of England. By His blessing on the labours of the clergy and laity, our Church has of late been enabled in a marvellous manner to promote His glory and to advance His kingdom, both at home and abroad. If we judge by external signs—the churches built, restored, and endowed during the last forty years; the new parishes formed in that time, especially in our great towns and cities; the vast sums of money voluntarily contributed for the promotion of religious education; the extension of the Church in the colonies and in foreign countries, including the foundation of more than fifty new Sees; the great increase in the number of persons of all classes who by prayers and labour assist in the work of converting souls to Christ—all bear witness to the zeal and earnestness of the clergy and laity of the English Church, an earnestness and zeal which we rejoice to know is by no means

SECTION VI.

CALL TO DECISION.

THERE must therefore be no compromise. If we are not prepared to submit to Rome ; 'if,' says the good Bishop of Bath and Wells,

'we are determined by God's grace, to stand to the Reformation, and if we are satisfied that such teaching as that of which I have given specimens is NOT in harmony with the teaching of our Lord Jesus Christ, and with the doctrine which the Apostles, illuminated by the Holy Ghost, delivered to the Churches all over the world, nor with the doctrine for which the fathers of the English Reformation laid down their lives, and which they have handed down to us, then *it is time for us to make a stand against the attempt to REIMPOSE POPERY UPON THE ENGLISH CHURCH. We must NOT ALLOW OURSELVES TO DRIFT GRADUALLY AND UNCONSCIOUSLY INTO THE COMMUNION OF ROME. We must not be like the silly daughters of Pelias, and allow our Church to be dismembered, limb by limb, in the vain hope that in the hands of the Modern Medeas she will come forth in renewed youth and beauty. AND I APPEAL TO YOU, MY BRETHREN OF THE CLERGY, AND TO YOU, MY BRETHREN OF THE LAITY, TO HELP IN WITHSTANDING THE ASTOUNDING GROWTH OF THAT SPIRIT WHICH GIVES BIRTH TO THE KIND OF RELIGION I HAVE DESCRIBED.*'
—*Charge, 1873.*

In what way may this be done? Some practical suggestions are offered in the next section.

we call serious attention to the multiplication and the assiduous circulation among the young and susceptible of manuals of doctrine and private devotion, of which it is not too much to say that many of the doctrines and practices they inculcate are wholly incompatible with the teaching and principles of our Reformed Church.

‘Further, we feel it our duty to call attention to the growing tendency to associate doctrinal significance with rites and ceremonies which do not necessarily involve it. For example, the position to be occupied by the minister during the Prayer of Consecration in the Holy Communion, though it has varied in different ages and different countries, and has never been formally declared by the Church to have any doctrinal significance, is now regarded by many persons of very opposite opinions as a symbol of distinctive doctrine, and, as such, has become the subject of embittered controversy.

‘We would seriously remind our brethren of the clergy of the solemn obligation which binds us all to be ready to yield a willing obedience to the law of the Church of England, of which we are ordained ministers, and to recognise the necessity of submitting our own interpretations of any points in the law which may be considered doubtful to the judicial decisions of lawfully constituted Courts. We, the clergy, are bound by every consideration to obey the law thus clearly interpreted; and to decline to obey when called upon by lawful authority is to set an example that cannot fail to be most injurious in its influence and effects. We are convinced that the number of those who would refuse such reasonable obedience is small, and that the vast majority of the clergy and laity of the Church of England are thoroughly loyal to its doctrine and discipline. We fully recognise the difference between unity and an overstrained uniformity, and are well aware that our Church is rightly tolerant of diversity, within

certain limits, both in opinions and practices. We would not narrow in the least this wise comprehensiveness; but liberty must not degenerate into licence and self-will; as fundamental truths must not be explained away, so neither must those clear lines be obliterated which separate the doctrines and practices of our Reformed Church from the novelties and corruptions of the Church of Rome.

‘We live in an age which prides itself on freedom of thought and emancipation from the control of authority. In every portion of Christendom men are more disposed than ever to run into extremes of opinion and practice. While, on the one hand, fundamental truths are increasingly neglected or denied, vain attempts, on the other, are made in many quarters to meet this infidelity by the revival of superstition.

‘Under these grave circumstances we solemnly charge you all, brethren beloved in the Lord, to cultivate a spirit of charity and mutual forbearance, laying aside dissension and disputes which must issue not in the victory of one party over another, but in the triumph of the enemies of the Church and, indeed, of those who are enemies to the faith of Christ. We exhort the clergy not to disquiet their congregations by novel practices and unauthorised ceremonies, and to discountenance those who seek to introduce them. We entreat the laity not to give way to suspicions in regard of honest efforts to promote the more reverent worship of Almighty God in loyal conformity with the rules of the Book of Common Prayer. Surely this is not a time for estrangement but rather for drawing closer together the bonds between the clergy and their parishioners, when vice, ignorance, infidelity, and intemperance are calling for united prayer and united effort on the part of all who hold the faith of Christ crucified and love and serve Him as their common Lord.

‘Let us all then, both clergy and laity, be faithful to the

doctrine and discipline of our Church, founded as they are on Holy Scripture, and in accordance with the teaching and practices of the Primitive Church. We entreat all whom our words may reach to strive together with us in prayer to Almighty God, that as there is but one Body and one Spirit and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify God, through Jesus Christ our Lord, Amen.

' A. C. CANTUAR.,	' J. HEREFORD,
' W. EBOR.,	' W. C. PETERBOROUGH,
' J. LONDON,	' C. LINCOLN,
' E. H. WINTON.,	' ARTHUR C. BATH and WELLS,
' A. LLANDAFF,	' F. EXON.,
' R. RIPON,	' HARVEY CARLISLE,
' JOHN T. NORWICH,	' J. F. OXON,
' J. C. BANGOR,	' J. MANCHESTER,
' H. WORCESTER,	' R. CICESTER,
' C. J. GLOCESTER & BRISTOL,	' J. ST. ASAPH,
' WILLIAM CHESTER,	' J. R. ELY,
' T. L. ROFFEN.,	' W. BASIL ST. DAVIDS,
' G. A. LICHFIELD,	' HORACE SODOR and MAN.'

*introduced without a cause. Whatever the difficulties may be which surround the subject, the lawlessness which a certain portion of the clergy have exhibited certainly calls for legislation, if legislation can be discovered of a kind which can check that lawlessness.'*¹ And the Duke of RICHMOND is reported to have added:—'*I think it is evident, from what has passed this evening, that it is absolutely necessary that there should be some legislation on this matter. THAT, I BELIEVE, HAS BEEN ADMITTED BY ALL.'*²

II. THE DUTY OF MORE DECIDED ACTION ON THE PART OF 'HIGH' CHURCHMEN is equally clear.

Why not, for this purpose, co-operate with 'Low Churchmen?' No compromise of special and distinguishing principles need result. No union of the two Church sections is, perhaps, possible, except for the purpose of mutual defence and mutual safety. But if, after recent exposures of the real objects and designs of the Ritualists, moderate 'High Churchmen,' ordinarily so-called, should refuse to utter the voice of condemnation in the case of an open foe, and should withhold the hand of co-operation in the case of an open friend, what inference would be drawn by a discriminating public, but that secretly there is more real sympathy with the one than brotherly cordiality with

¹ *Times*, May 12, 1874.

² See Appendix IX.

‘But my chief objection to the manifesto is that it is so indefinite in its statements, so feeble in its conclusions.

‘It tells of ‘the grave circumstances of the present time,’ of ‘serious evils disturbing the peace of the Church and hindering its work,’ of ‘increasing anxiety and alarm with reference to the dissemination of doctrines and encouragement of practices repugnant to the teaching of Holy Scripture, and to the principles of the Church.’ And then it contents itself with a few generalities which none will apply to themselves, and with a censure of certain manuals which have been so recently and so well exposed and condemned by the public press. The clergy are kindly exhorted not to disgust their congregations ‘by novel practices and unauthorised ceremonies;’ and the laity are gently rebuked for retaining ‘unreasonable suspicions,’ are bid ‘to cultivate a spirit of forbearance,’ and are entreated to believe that the varied mediæval ceremonies which are introduced are ‘honest efforts to promote the more reverent worship of Almighty God.’

‘But this address of almost all the members of the Episcopate of the *Reformed* Church of England dares not venture to alter a single word with reference to the two most serious errors which are the cause of the ‘embittered controversy’ of which it speaks, viz., the extensive teaching of semi-Romish doctrine as to the presence of our Lord in the elements of bread and wine, and the introduction of auricular confession by a large number of the clergy. Does such an address sufficiently meet the real perils which at present surround the Church? Is it in any measure adequate to the occasion? What good can it do? Will it bring to their senses those who boastfully parade their defiance of the authority of their Bishops, and of the judgment of the law courts? Will it allay the fears of many true-hearted Churchmen who watch with alarm the insidious and rapid inroads of mediæval doctrines and ceremonies? Will it mitigate the distress of

erred in this respect. He has spoken as strongly as I should myself on the evils to remedy which this Bill is directed; but there still was that tone of apologetic sympathy which seemed to say to those persons who were violating the law, "After all, you are very near to us, and any attempt which is aimed against you must in some degree be aimed against us." Now, my Lords, I have appealed twice in this House during these debates, to that great party to which the Noble Marquis alluded, and have besought them to express their disapprobation of the practices against which this Bill is directed. (Hear, hear.) I trust that these appeals will not be in vain, and that the Noble Marquis and his friends WILL SEPARATE THEMSELVES FROM THOSE WHO ARE BRINGING ABOUT THE GREATEST INJURY TO THE ESTABLISHED CHURCH OF ENGLAND BY THE OPEN DEFIANCE OF ITS LAWS. (Cheers.)

III. THE DUTY OF SUPPORTING OUR PRESENT RULERS IN CHURCH AND STATE is also clear.

The good Archbishops are setting a noble example of decided action. In the face of noisy clamour, specious and subtle misrepresentation, and difficulties enough to daunt any but men of firm determination, let them have the support of our earnest and respectful co-operation, our sympathy, and our prayers. The Government of the country are alive to the dangers before us, and the Prime Minister, with a frankness and a decision equally noble, has expressed his determination to uphold the great Protestant principles of the Church of England as established at the Reforma-

APPENDIX X.

THE debates on the Public Worship Regulation Bill mark so important an era in the Ritualistic movement, and members of both Houses showed so clear a perception of the facts of the case and such a just appreciation of those facts, that it is thought well to give in this appendix a few extracts—unavoidably brief—from those debates. They are taken from the ‘Times’ report, which is always marked by much accuracy, and usually by equal impartiality.

Debate in the House of Lords, June 4, 1874, on the Motion that the Bill be Committed.

ARCHBISHOP OF CANTERBURY.

‘The question was ripe for legislation. He had laid before their Lordships the reasons which had made the united bishops bring that measure forward, and if they failed in receiving their Lordships’ approval for taking some step that night they would fail altogether. He felt almost convinced that that was the turning point at which their Lordships were to declare *whether they were anxious to maintain the principles of the Reformation, or whether they would allow the ancient Church of England to drift away from those moorings which had kept her safe through many a storm.*’

On division there appeared—

For going into Committee	137
For the Duke of Marlborough’s amendment	29

Majority	<u>108</u>
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Debate on Third Reading in the House of Lords, June 25, 1875. 'Times' Report, June 26.

LORD SELBORNE.

' The fact of the existence within the Church of an active, aggressive, and revolutionary party—not the High Church party—of a party which certainly did not hide their light under a bushel, who were active, aggressive, open in speech, open in action, and distinctly a revolutionary party—rendered it impossible for those who were responsible for the protection of the Church against revolution to acquiesce in the continuance of that state of things without attempting to put an end to it.

' We sometimes heard of large congregations which were attracted by these [Ritualistic] practices, but his own conviction was that for hundreds who were attracted by them thousands were repelled. He heartily rejoiced in the occurrence of the present debate, and he should rejoice still more if, by means of this bill, or by any other means, existing evils could be corrected, and corrected in time.'

EARL GRANVILLE.

' It was admitted on all hands that the present bill was merely intended to facilitate procedure and to cheapen law, but he hoped it would put a stop to those extreme Ritualistic practices which had given rise to such angry feeling throughout the country, and which had been so disadvantageous to the Established Church.'

ARCHBISHOP OF CANTERBURY.

' This bill was introduced, *not rashly, but after very serious consideration, in a larger meeting of Bishops than*

he had ever before seen assembled. There was scarcely a dissentient voice among them as to the necessity for taking such steps as had since been taken.'

Debate in the House of Commons on Second Reading.

'Times,' July 10.

MR. HOLT

'brought no charge against any party in the Church of England, and especially he brought no charge against the High Church party, many of whom entirely repudiated the objectionable practices that had sprung up recently; but there were certain individuals who were endeavouring to abolish the principles of the Reformation, which had been accepted by the majority of the people of this country 300 years ago, and which had since been so deeply rooted in their affections, and whose practices had been condemned by the courts of law, by the Bishops, by Convocation, and by the majority of their parishoners. The Archbishops of Canterbury and York had given it as their deliberate opinion that the danger that was apprehended from attempts to overturn the principles of the Reformation was real; and if further evidence on the subject was required, it would be found in the journals and in the writings of those who sought to restore the Church of England to the state in which she was before the Reformation. However few they might be, there was an organised attempt—he might almost call it a conspiracy—to upset the established order of things; and that fact, he conceived, was sufficiently alarming to cause the House of Commons to consider carefully any measure that might be brought forward with a view of checking their proceedings. Delay and supineness on the part of the friends of the Reformation would enable the individuals to whom he

referred to prosecute their designs successfully, and it was that circumstance that rendered the position so grave and the necessity for legislative interference so urgent.'

MR. CAVE

'had no desire to import polemical or party considerations into the discussion of a bill in itself so wholly impartial. But when it was said that such a measure as this would lead to the disestablishment of the Church, that certainly seemed to him the strongest of all arguments. If lawlessness was the inseparable condition of establishment, then he was afraid the establishment must go, and law be maintained. (Cheers.) But he did not suppose that in the history of the world would be found another instance of an establishment being dissolved through being furnished with facilities for the maintenance of law and order.' (Cheers.)

SIR W. HARCOURT.

'Everybody admitted that something must be done. The House of Commons admitted that something must be done, because the nation demanded that something should be done. (Hear, hear.) In his opinion that something would not come from Convocation. If it were to be of any use it must come from the Crown and Parliament of England. What was required by the nation, and what Parliament had to do, was to assert the unalterable attachment of the English people to the principles of the English Reformation. (Cheers.) It was necessary to show that the National Church of England was in reality what it ought to be—the Church of a Protestant nation.' (Renewed cheers.)

MR. WALTER

‘some years ago passed a Sunday in a watering-place in the South of England, where he attended a church where the services were conducted on these [Ritualistic] principles. (An hon. member.—“Brighton?”) No, it was not Brighton. He might mention that he was brought up in what was called the High Church school, and that he had read a great deal of theology on that side of the question, but in the church he had just mentioned his eyes and his ears were so offended that had he spent another Sunday there he would have rather gone to the Presbyterian church. (Hear, hear.)

[After quoting passages from Ritualistic writers which will be found given *ante* pp. 19, 15, 16, and 207, the hon. member proceeded:—]

‘Let the House connect all these things with that which was at the bottom, and which it was the object of these men to implant in the minds of rising Churchmen, namely, the whole doctrine of Sacerdotalism. That theory included everything in the nature of priestly power and its consequences from which the Reformation had set us free. We heard nothing now but the word “priest;” we never heard of the communion-table, but always of “the high altar.” (Hear, hear.) Now he would like to tell the House how a great theologian, whose authority his right hon. friend, if he were there, would be the first to acknowledge—he meant Richard Hooker, the author of the immortal work on *Ecclesiastical Polity*—spoke of the words “priest” and “presbyter.” Hooker, a name of the highest authority in the English Church, said he preferred the word “presbyter,” which he considered to mean “spiritual father;” that it was more in keeping with the whole tenour and substance of the Gospel than the word “priest,” and he literally apologised to the Puritans for using the word “priest,” because the doctrine of sacrifice which the

word "priest" was supposed to convey was no more conveyed to the mind of the Church of England by the word than the idea of an old man by the word "senator" or "alderman." (Hear, hear.) That was the expression of one of the greatest minds in the English Church, a mind as pre-eminent in theology as Bacon in philosophy or Burke in politics. (Hear, hear.) Now, he would ask, had not the Archbishops a right to reply to the right hon. gentleman who objected to this bill, "What have I now done? Is there not a cause?" Most assuredly there was, and they all knew it. Hon. members being there to-day, and the suspension of the Standing Orders, proved that there was a cause. (Hear, hear.)

'There were churches in this land in which the utmost pains had been taken to indoctrinate our youth who knew nothing of theology, not with the principles of the Reformation, which they were taught to hate, but with the principles of mediæval theology, which was nothing more or less than the whole doctrine of the Church of Rome. (Cheers.) All must have known instances where, after a course of such teaching, young women, and sometimes young men, had their minds so influenced that they suddenly disappeared and went away, perhaps to Boulogne, where they were received in the arms of a Roman Catholic priest, who no doubt smiled in utter scorn at the folly of a Church which could permit its churches to be used as mere nurseries for his own. (Cheers.)

'But while he condemned those doctrines and desired to see those who taught them expelled, if necessary, from the English Church (hear, hear), he did not wish to say one word disrespectful to his Roman Catholic friends. (Hear, hear.) He would go further and say he knew among his Roman Catholic friends, some of whom were among the oldest friends he had, instances of far greater delicacy in abstaining from putting doctrinal books of their own into the hands of young Protestant friends than would be practised by the party in

the Church of England who held ritualistic views. (Hear, hear.) Believing as he did those views to be inconsistent with the principles of the Reformation, and that the people of this country would infinitely prefer to see the Church dis-established than those doctrines authorised and sanctioned, he would give his most hearty support to the bill in every stage of its progress, and he most earnestly trusted that it might be carried into law.' (Cheers.)

MR. W. E. FORSTER

'quite agreed with his hon. friend the Member for Berkshire that if ever it should be considered by the people of this country that the Church was not a really Protestant Church—if a party prevailed in it which did not really hold Protestant principles, the very next day the Church would cease to be a State Church.' (Cheers.)

'No measure could be more important both in principle and administration than this.'

VISCOUNT SANDON.

'The right hon gentleman (Mr. Forster) had done well to call attention to the fact that this bill had been brought in to meet a very grave condition of affairs, to which it would be folly and affectation to shut their eyes. A very solemn compact had been entered into between Church and State, which was to be found in one of the most solemn Acts of Parliament in the Statute Book, and that compact rested on the observance of the Prayer Book and the rules enjoined in it. (Hear.) The words employed in the 14th of Charles II. were as follows :—

“ No form or order of common prayer, administration of sacraments, rites, or ceremonies shall be openly

used in any church, chapel, or other public place other than what is prescribed and appointed to be used in and by the said book."

'These were the words as they stood upon the Statute Book, and it was upon that, as he understood it, that the compact that at present existed between the State and the Reformed Church was based. Everyone would acknowledge that the law must be obeyed; and he entirely demurred to the statement that it was of importance only to the members of the Church of England whether obedience should in this respect be paid to the law. It was the duty alike of Nonconformists, of Roman Catholics, and of members of the Established Church to see that in a free state any law which stood upon the Statute Book should be obeyed. (Hear, hear.) It was a matter of the gravest importance that they should, on all sides, stand up for obedience to the law. The question then arose as to whether there was a danger of this compact between the Church and State being broken. If the House would bear with him for a minute or two he trusted that he should be able to show that the danger was a real one.

[The Hon. Member then quoted the Archbishops, in their reply to a memorial from 60,000 lay members of the Church,¹ the Rev. J. Burgon, Mr. Nugee,² the Rev. Orby Shipley,³ and the 'Church Times,' and thus concluded:—]

'He had never concealed his views upon Church matters, and he would do nothing to shut out the High Church party, the Broad Church party, or any of those various parties which had contributed so much to the power with which the Church of England had been enabled to spread Christianity throughout the land; but when he saw a party rising which was entirely alien to those principles upon which the compact between Church and State was founded, he had no

¹ See page 12.

² See page 9.

³ See page 19.

alternative but to approve, even if he could not accept, every one of its provisions, a bill which had been prepared by the two great heads of the English Church, and which had for its object the one great principle of obedience to the law.' (Cheers.)

MR. RICHARD.

'This bill was directed against one particular class of persons in the Church of England. There was no attempt to disguise that. But the bill did not touch the whole of the mischief. It dealt only with outward forms, with questions of church architecture, ecclesiastical vestments, ceremonies, and gestures; but everyone knew that those who promoted this movement in the Church of England attached importance to those things only as symbols of certain doctrines. (Hear.) Those at the head of the movement acknowledged that these outward forms had no value beyond being the means of conveying to the minds of the people the inward and spiritual meaning which lurked underneath. The Bishop of London, in his charge of 1871, had stated that this party sought to be regarded as the anti-thesis and antidote of the Reformation, that they disparaged the Holy Scriptures unless supplemented and explained by Catholic teaching, that they complained of the Thirty-nine Articles as an unfair burden, that they again taught the Seven Sacraments, enjoined absolution and confession and prayers for the dead, and more than hinted at purgatory. If he had been asked thirty years ago whether these were the doctrines of the Church of England he should have unhesitatingly answered no. He did not know whether he could say so now, but he would venture at all events to say that they were not the doctrines of a Protestant Church—(cheers)—or the doctrines of the Reformation.' (Cheers.)

VI. So once more with regard to ELABORATE CHORAL SERVICES. It is not implied that a little more or a little less music is of much consequence in itself. But there is danger in the case of those who are fond of music of their being led to mistake the enjoyment of a natural taste for real devotion. And there is more danger still in the *tendency* which is always more or less connected with musical services in the House of God. They *tend* only in one direction. And unless that tendency is carefully watched, step after step is insensibly taken, till return to the right path is rendered difficult, perhaps impossible.¹

VII. And one word on CONFESSION. It is not denied that there are occasions when it may be an inexpressible

¹ The following remarks of Mr. Capes on the influence of *Mass Music* are well worthy attention:—

‘I attribute the diminution of the old anti-Roman bitterness of the English middle and higher ranks, to a certain extent, to that interest in the Mass music of the great composers which has now become general with almost all persons of musical cultivation. . . . In every case the idea of the Roman sacrifice of the Mass is associated with conceptions of purity and beauty; and a very marked lessening in the fervid Protestantism of both singers and audience is the inevitable result. If any person imagines that Mozart’s *Requiem*, with its Latin words, can be frequently made a prominent element in a musical festival in an English cathedral, and have no theological influence upon the country, he is, I think, little aware of the real nature of the springs of human conduct. Once come to love the music, and the mind insensibly ceases to think of the doctrines it expresses with any controversial fierceness. Or, to take another instance, can it be seriously supposed that performers and listeners can enter into the exquisite loveliness of Mozart’s *Ave Verum Corpus*, and retain a shred of the old Protestant hatred of transubstantiation as a God-denying idolatry?’—Capes, *To Rome and Back*, p. 167.

tainly should not have facilitated the discussion of its merits in this House. (Hear.) I take the object of this bill, whose forms, if it be enacted, will be applied and extended impartially to all subjects of Her Majesty, to be this—to put down Ritualism. (Cheers.) The right hon. gentleman the Member for Greenwich says he does not know what Ritualism is, but there I think the right hon. gentleman is in an isolated position. (Cheers and laughter.) That ignorance is not shared by the House of Commons or by the country. (Hear, hear.) What the House and the country understand by Ritualism is, practices in the Church to which they are not used, but which they believe are symbolic of doctrines which are most uncompromisingly expressed and acknowledged by writers of that school. (Hear, hear.)

‘ I can say most sincerely that I have never addressed any body of my countrymen for the last three years without having taken the opportunity of intimating to them that a great change was occurring in the politics of the world; that it would be well for them to prepare for that change, and that it was impossible to conceal from ourselves that the great struggle between the temporal and spiritual power which had stamped such indelible features upon the history of the past was reviving in our own time. (Hear, hear.) I never spoke upon these subjects with passion, nor did I seek in any way, at any time, to excite such feelings in the minds of those I addressed. I spoke upon a matter which it was difficult for the million immediately to apprehend, and therefore it was not a topic introduced in order to create political excitement. (Hear.) I speak from strong conviction and from a sense of duty, when I say that I wished to direct the public mind as far as I could to the consideration of circumstances in which it was so deeply interested, and which could not fail to influence the history of the country. (Hear, hear.) I said then that it appeared to me

to be of the very utmost importance—and I am speaking now of the time when I addressed a large body of my countrymen, as lately as autumn last—I said then, as I say now, looking to what is occurring in Europe, looking at the great struggle between the temporal and spiritual power which has been precipitated by those changes, of which many in this House are aware, that in the disturbances and possible disasters which may await Europe, and which must to a certain extent sympathetically affect England, it would be wise for us to rally on the broad platform of the Reformation, believing, as I do, that those principles never were so completely and so powerfully represented as by the Church of England, and that without the learning, authority, wealth, and independence of that Church they would by this time have dwindled into nothing. But I confess I have looked forward, not without deep regret and apprehension, to the discussions which now occupy us, and which will much more occupy our time in the future, and with that sense of responsibility to which any man whose mind is open to the vast consequences involved cannot be blind. I have carefully considered the bill under discussion. It is a bill—to use a phrase of which I have just availed myself—to put down Ritualism. The right hon. gentleman opposite does not know what Ritualism means, but I have adverted to acts and writings which, combined together, have assisted the people of England to arrive at a conclusion on the subject. I wish, I may add most sincerely, that all should understand that if I make the slightest allusion to the dogmas and ceremonies which are promulgated by the English Ritualists, I do not desire to make a single observation which could offend the convictions of any gentleman in this House. Whether those doctrines which were quoted from authoritative writings by the Hon. Member for Berkshire are or are not adopted by them, as doctrines held by members of the Roman Catholic Church I am

prepared to treat them with reverence. What I object to is, that they should be held by the ministers of a Church who, when they enter that Church, make a solemn compact with the nation—(Hear)—that they will utterly reject them. (Hear, hear.) The false position in which we have been placed by a very small but a most able and powerfully organised body, who call themselves clergymen of the Church of England, is one which is unintelligible to the country, and one of which, in my opinion, we ought to get rid. (Hear, hear.)

‘ I have given the subject my most anxious consideration—more anxious consideration, probably, than I have given to any question which has occupied my attention during the many long years of my political life—and I have more and more, especially within the last few days, been of opinion that it would be highly desirable that this question should be settled during the present session. (Cheers.) I shrink, I must say, from the religious and ecclesiastical agitation which I see before me, and the consequences of our neglecting to fulfil what I think may be considered to be our duty in the present instance (Hear, hear), to pass a measure temperate and moderate, I believe, in its scope, as I know it to be so in its conception. If we refuse to pass this bill, which is essentially conciliatory, we may find ourselves called upon to contend with far greater difficulties, and obliged to apply as a remedy measures of a character far more stringent—measures of a character which we dare not wish to associate with those sentiments which Hon. Members on both sides of the House equally honour and appreciate—sentiments of goodwill to our neighbours with regard to those religious opinions which they may respect and revere. (Hear, hear.) I have announced that so far as I am concerned—and I am speaking for myself only, but strongly for myself—(Hear, hear)—the House will have on Friday the opportunity of deciding on the Resolution, and the possible bill of the Right Hon.

gentleman. My opinions on the Resolutions have been expressed already, and it is not necessary for me to repeat them; but to those resolutions I repeat I shall give an uncompromising opposition. If they are unsuccessful, so far as I am concerned—believing that it is for the advantage of the Church, and certainly for the welfare of the country, that we should, if possible, apply a remedy without loss of time to an evil now universally acknowledged by all parties and all schools of religious thought in this House—I shall hope that, by the assistance of this House, the learned Recorder may have the opportunity of carrying the bill he has introduced.’ (Great cheering.)

MR. HUSSEY VIVIAN.

‘It had never happened to him, during the twenty-two years he had occupied a seat in this House, to see such an unanimous feeling throughout the House in favour of any measure.’

MR. RUSSELL GURNEY.

‘Feeling as he did the immense importance of putting a check at once to an openly avowed disobedience to the law, he trusted that the House would, at any sacrifice of convenience, pass the bill this session. He himself would probably be the greatest sufferer by such a course, but in asking the House to promise it he was considering the interests of peace in our Church and of order and good government.’ (Hear, hear.)

Debate in the House of Commons on the question of accepting or rejecting the Lords’ Amendment.—‘Times,’ Thursday, August 6, 1874.

MR. DISRAELI.

‘I agree with the hon. gentleman who has just concluded

(Sir W. Harcourt) that this is one of the gravest questions that has ever been brought before Parliament—at least in my experience. My right hon. friend the Recorder has told us, in moving that the amendment of the Lords be accepted by this House, that upon our decision depends the fate of the bill. What is this bill? I have endeavoured before to describe it as a bill to put down Ritualism, and some have accepted that description. I am here to repeat it, because I believe it is a true and accurate description of its purpose. It has been asked, “What is Ritualism?” I think the answer to that question is clear and short. I mean by Ritualism the practice by a certain portion of the clergy of the Church of England of ceremonies which they themselves confess are symbolical of doctrines which they are pledged by every solemn compact which can bind men to their sovereign and their country to denounce and repudiate. (Cheers.) And of all the false pretences of this body of men there is in my opinion none more glaring and pernicious than their pretending they are a portion of the High Church party of England.’ (Hear, hear.)

MR. GLADSTONE.

‘The right hon. gentleman goes on to denounce those who, as he says, have pledged themselves to support the doctrines of a particular religion, and who are endeavouring, by means of symbols and otherwise, to substitute other doctrines. As far as the substance of this statement is concerned I cannot find any fault in it whatever. . . . I admit the substance of his statement to be, as far as I can judge, unquestionable.

‘I have great pleasure in agreeing with my hon. and learned friend, and with the Recorder, in the statement made with respect to the Church of England. They say it is a

2566. I do not want you to go through the whole argument.—How I justify it, would take a long time.

2567. It might be a very short answer, I should think.—I will make it as short as I can. I justify it upon *the Catholic usage of the Church throughout the world, interpreted by the Canons and Prayer Book.*

2605. (*Archbishop of Armagh.*) Is there any mysterious signification in the chasuble, or in wearing it?—That is a question which involves doctrine. If I am to be launched into doctrine, of course that again will involve an immensely long discussion.

2606. I think it does not require a very long answer to say whether there is any doctrine involved in your using the chasuble.—I think there is.

2607. What is that doctrine?—The doctrine of the sacrifice.

2608. Do you consider yourself a sacrificing priest?—Yes.

2609. In fact *sacerdos*, a sacrificing priest?—Distinctly so.

2610. What authority have you in the Prayer Book for that?—That again would involve a long answer. It has been so interpreted by our divines, the divines of our Church, from the time of the Reformation downwards.

2611. Then you think you offer a *propitiatory* sacrifice?—Yes, I think *I do offer a PROPITIATORY SACRIFICE.*

2612. Do you use confession?—Yes.

2613. On what occasions?—On all occasions.

2614. You do not, then, confine confession to the two occasions mentioned in the Prayer Book, that of persons wishing to attend the Sacrament, and in the Visitation of the Sick?—I do not confine it to that, but it virtually is that, because the Communion being every day, persons coming to that may of course require important spiritual advice any day.

APPENDIX XI.

EXTRACT FROM THE PUBLIC WORSHIP REGULATION ACT, 1874.

8. If the archdeacon of the archdeaconry, or a churchwarden of the parish, or any three parishioners of the parish, within which archdeaconry or parish any church or burial-ground is situate, or for the use of any part of which any burial ground is legally provided, or in case of cathedral or collegiate churches, any three inhabitants of the diocese, being male persons of full age, who have signed and transmitted to the bishop under their hands the declaration contained in Schedule (A) under this Act, and who have and for one year next before taking any proceeding under this Act have had their usual place of abode in the diocese within which the cathedral or collegiate church is situated, shall be of opinion—

- (1) That in such church any alteration in or addition to the fabric, ornaments, or furniture thereof has been made without lawful authority, or that any decoration forbidden by law has been introduced into such church; or,
- (2) That the incumbent has within the preceding twelve months used or permitted to be used in such church or burial ground any unlawful ornament of the minister of the church, or neglected to use any prescribed ornament or vesture; or,
- (3) That the incumbent has within the preceding twelve months failed to observe, or to cause to be observed,

- the directions contained in the Book of Common Prayer relating to the performance, in such church or burial ground, of the services, rites, and ceremonies ordered by the said book, or has made or permitted to be made any unlawful addition to, alteration of, or omission from such services, rites, and ceremonies—

such archdeacon, churchwarden, parishioners, or such inhabitants of the diocese may, if he or they think fit, represent the same to the bishop by sending to the bishop a form, as contained in Schedule (B) to this Act, duly filled up and signed, and accompanied by a declaration made by him or them under the Act of the fifth and sixth years of the reign of King William the Fourth, chapter sixty-two, affirming the truth of the statements contained in the representation: Provided, that no proceeding shall be taken under this Act as regards any alteration in or addition to the fabric of a church if such alteration or addition has been completed five years before the commencement of such proceedings.

9. Unless the bishop shall be of opinion, after considering the whole circumstances of the case, that proceedings should not be taken on the representation (in which case he shall state in writing the reason for his opinion, and such statement shall be deposited in the registry of the diocese, and a copy thereof shall forthwith be transmitted to the person or some one of the persons who shall have made the representation, and to the person complained of), he shall within twenty-one days after receiving the representation transmit a copy thereof to the person complained of, and shall require such person, and also the person making the representation, to state in writing within twenty-one days whether they are willing to submit to the directions of the bishop touching the matter of the said representation, without appeal; and if they shall state their willingness to submit to

the directions of the bishop without appeal, the bishop shall forthwith proceed to hear the matter of the representation in such manner as he shall think fit, and shall pronounce such judgment and issue such monition (if any) as he may think proper, and no appeal shall lie from such judgment or monition.

Provided that no judgment so pronounced by the bishop shall be considered as finally deciding any question of law so that it may not be again raised by other parties.

The parties may, at any time after the making of a representation to the bishop, join in stating any questions arising in such proceedings in a special case signed by a barrister-at-law for the opinion of the judge, and the parties after signing and transmitting the same to the bishop may require it to be transmitted to the judge for hearing, and the judge shall hear and determine the question or questions arising thereon, and any judgment pronounced by the bishop shall be in conformity with such determination.

If the person making the representation and the person complained of shall not, within the time aforesaid, state their willingness to submit to the directions of the bishop, the bishop shall forthwith transmit the representation in the mode prescribed by the rules and orders to the archbishop of the province, and the archbishop shall forthwith require the judge to hear the matter of the representation at any place within the diocese or province, or in London or Westminster.

The judge shall give not less than twenty-eight days' notice to the parties of the time and place at which he will proceed to hear the matter of the said representation. The judge before proceeding to give such notice shall require from the person making the representation such security for costs as the judge may think proper, such security to be given in the manner prescribed by the rules and orders.

2905. May I ask what you meant by that?—Because numbers of the people, after having had a full meal—dinner, and having drunk wine, and, in the case of the poor, beer, are apt to come to the service in a state which St. Paul has described as sacrilege.

2906. It has no bearing on the fact of fasting before the receipt of the Sacrament?—That is a rule of the Church, but that would not apply to such an extreme case as late in the day, after dinner.

2907. Where do you find the rule of fasting as a rule in the Church?—In the fathers of the Church and in the rules throughout Christendom.

2908. Are there *no orders for it in the English Church*?—*None.*

2909. Where is the confession received in your church?—Generally in the sacristy; on occasions such as Lent it might be in a little chapel; we have three or four chapels in our church, quiet places, where we might go for that purpose, but it is generally in the sacristy.

2910. Is the confession made kneeling?—Yes.

2911. Do you believe that your course of ministration, the ornate service which you have adopted for several years, has had a tendency to drive people into the Roman Communion, or to keep them out of it?—It has had a tendency to keep them in the English Church.

2912. You have had some trouble with some of your curates, have you not, on that point?—I have had those who went to the Church of Rome.

2913. How many have left to go to Rome?—In the whole course of my experience?

2914. Yes, I mean your curates?—Two curates, one of whom has come back.

2915–16. With regard to, when you are abroad, refusing to attend a Church of England place of worship, would you

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another. . . . Sacrilege was another. . . . His Lordship would probably tell us that one of the principles of the Reformation was the removal of marriage from the category of Sacraments. Cranmer's friend, Bishop Poynt, of Winchester, did what he could in this behalf; and "illustrated it by his life," in so far as his adulterous connection with the butcher's wife could show his contempt for the ordinance. If these are the principles of the Reformation which Bishop Ellicott refers to as those which our Reformers "illustrated by their lives," we must plead guilty to acting in opposition to them. . . .

'But if we are charged with endeavouring to bring back certain Catholic usages which are unquestionably primitive and indisputably Scriptural, but which have fallen into abeyance either through the direct action of those sectarian politicians known as the Reformers, or by reason of the negligence and irreligion of a subsequent age, then we say, as we always have said, not only that we are trying to get them back, but that we shall go on until we have actually and effectually got them back. Having succeeded so far in our holy work of restoration, it is hardly to be expected that we shall give in to clamour and persecution now.'—*Church Times*, October 31, 1873.

Again:—

"PERSECUTING BISHOPS."

'We do not know whether it is the Bishop — that the English *pietia* as the day on which Episcopal plot against actively concerned whose liturgies one supposed words and

‘But there were grave facts adduced of the worst possible misgovernment on the part of certain Bishops, who have shown themselves ready to ban and destroy any and every work for God in the Church which is carried on by men who cannot stultify themselves by pretending to believe the decisions of the Judicial Committee of Privy Council to be law, or to be in any way consistent with Christian truth. . . .

‘To argue with their Lordships on any doctrinal or moral ground is mere loss of time. Like Shylock, they cannot find it in the bond. The one thing they will give heed to is not God’s truth, not Catholic precedent, not Church orthodoxy, but the civil law of the Establishment, in which alone they believe.’—*Church Times*, December 19, 1873.

Again :—

‘AN EPISCOPAL GALATIAN.

‘It has long been a standing complaint—indeed it is the only telling argument against Episcopacy—that the mitre has an unhappy tendency to spoil good men. If it were necessary to give formal proof of this mournful proposition no better—or worse—illustration could be found than the case of Bishop ——. While he was a simple Professor of Divinity there were few clergymen more thoroughly respected or more entirely respectable. An amiable man, a moderate scholar, and the possessor of a clear and fluent style, he was from it was a pleasure either to know or to read. One reminiscence of his King’s College days comes back to our recollection with peculiar force. It was stated that being involved in a dreadful railway accident, and having himself sustained very serious bodily injury, his first thought was to enquire whether anyone else was hurt. He was told that there were several who were not expected to recover; and he straightway caused himself to be carried into the presence of the

dying, and did his office as a priest, all bruised and battered as he was. Supposing this story to be true, the martyrs themselves could hardly have been made of better stuff.

‘But since he has been Bishop of —, however (*sic*), has the fine gold been gradually becoming dim! Probably England never saw a prelate that bore his pastoral staff with so little dignity. In fact, he might have invoked his patron, “O Sapientia!” as witches are said to repeat the Paternoster, backward. Almost everything he does turns out to be a mistake, and instead of earning him deference and attention, it for the most part provokes irreverent mirth, if not feelings of indignation and disgust. What, for instance, could have been a sillier step than after having, as a moderate High Churchman, held himself all his life aloof from the Evangelical party, to have thrown himself into its arms? A prelate who has any appreciation of the position he holds as the Bishop of his whole diocese would, on receiving his mitre, seek to disengage himself from any sectional ties that he might previously have contracted; but Dr. —, on the other hand, has deliberately chosen to thrust himself into party alliances from which he had previously been free. Take, for instance, the Pastoral Aid Society. The present tendency of the Church is to turn away from the narrow cliqueishness of its constitution to the freer and more impartial organization of the Additional Curates’ Fund. But Bishop — has not only chosen to extend to the Pastoral Aid Society the full benefit of his patronage, such as it is, but he has actually applauded it as on the whole exercising a more efficient quasi-Episcopal oversight of the clergy than the Bishops themselves are able or willing to do!

‘We will not go so far as to say that Bishop — is one of those whom everybody would have judged fit for a mitre unless he had worn one; but we do say that his episcopate has so far proved a lamentable failure, and that nothing

would become him so well as a "sorrowful secession" from the Bench. Such an act would show that he really thought more of his office than of himself, and that there was good in him after all. There is no sin in failure if a man has but grace to recognise the fact and make way for his betters; but we do not deny that it demands a higher degree of virtue than would be quite fair to expect of our unfortunate little friend. But one thing the Church has a right to expect of him, and that is to hold his tongue, even though it should be pain and grief for him to do so. A year's retirement, with meditation and prayer, would produce a wonderful improvement in his character—it might, in fact, raise him to the level of an ordinary English Bishop.'—*Church Times*, Jan. 9, 1874.

Once more:—The just decision of the Archbishop of York, and the Bishops of Durham, Gloucester, Lichfield, Bath and Wells, and St. Asaph—to refuse licences for curates to Ritualistic clergymen who persist in refusing obedience to the law, is thus referred to:—

'THE EPISCOPAL PLOT.

'It is now known by actual proof in six dioceses that the cabal of some of the Bishops against the faith and practice of the Church of England, which we declared some considerable time ago to be in agitation, is an accomplished fact. . . .

'With many of the Bishops, we doubt not, a desire of personal ease is at the bottom of their action against Ritualism. . . . Some of their Lordships think that one set of actions is universally unpopular and the other generally acceptable; while those who are not weak enough to believe that argue thus with themselves: "The Evangelical party is

so malignant and relentless, that my only chance of quiet, my only hope of escaping virulent enmity, is to yield to its demands, and deliver the Ritualists to be crucified. But the Ritualists will never ask me to persecute their rivals, nor will they do more than complain a little if they are persecuted themselves. So here's for a quiet life, and I will give my consent to the next prosecution, and stop the licences of a few curates."

'This is not a very dignified nor moral way of exercising the Episcopal office, but it is the only way some of the Bishops seem inclined to adopt. Nevertheless, we confess to some little surprise at the wonderful foolishness of their last move against the revival, that of refusing to license curates; because the general public will see the cowardly injustice of "kicking the corporal;" of revenging on a defenceless person the acts of one who cannot be so readily molested. . . . It is the silliest thing their Lordships could have done; so supremely silly, in truth, that, though its cynical injustice suggests a Northern prelate as the deviser of the artifice, we are inclined to lay it at Bishop ——'s door. Its only immediate result will be to discredit every Bishop who adopts it, its ulterior result that of making it certain that the wings of the Bishops will be clipped pretty close when the time (not very far off) of remodelling the discipline of the Church of England arrives.'—*Church Times*, Oct. 31, 1873.

These quotations may be thought enough. They show, at least, the extent to which the maxim *μηδὲν ἄνευ ἐπισκόπου* is now practically carried. There are still, however, one or two more specimens of Ritualistic respect for 'dignities'—*from the Queen downwards*—which must be given.

Speaking of the practice of the Queen to worship, when at Balmoral, in the Established Church of Scotland, the 'Church Times' thus writes :—

'The Queen's ostentatious nonconformity, and her scarcely less ostentatious slights to the Church of England, have deprived her example of any religious weight with Churchmen.'
—January 2, 1874.

The language of the same paper in reference to the Judicial Committee of the Privy Council is on a par with that which they dare to use towards one of the brightest and best of England's Queens :—

'The conflicting and manifestly unjust decisions of the Judicial Committee of the Privy Council have destroyed for ever the once unquestioning faith in the integrity of civil tribunals as arbiters in ecclesiastical matters, and now the conspiracy of the Bishops is making it daily more certain that the whole question of Episcopal privileges will be severely investigated and put on an entirely new basis, in the swiftly-coming reconstruction of the Church of England.'

Speaking of 'Low Church' Bishops, the same paper writes :—

'Yet again, another lesson has been taught everywhere, the total incompatibility between Low Church opinions and the Episcopal office. It is brought out by this fact, that the more distinguished an Evangelical is as a member of his party, the worse Bishop he makes. A commonplace and unlettered man like Bishop — of — may get through the routine functions of his office in creditable and inoffensive obscurity, but a Low Church prelate of any mark, a Baring,

a Perry, a M'Ilvaine, is certain to be a model of factious misrule. We may be very sure, therefore, that we shall never see another deluge of Shaftesbury Bishops. . . . In all the protesting, and petitioning, and counter-protesting and counter-petitioning that has been going on for some time past, we have found only one English Bishop bold enough to express a definite opinion on the unpopular side, and that one—all honour to him—is Richard Durnford of Chichester, whose defence of Mr. Wagner¹ against the slanders of the Church Association stands out nobly against the dingy background of Episcopal claptrap.'

Speaking of that eminently gifted and spiritually-minded man, DEAN LAW, the same paper says:—

'When Dr. Ellicott and Dean Law are discrediting their whole faction by dealing with the interests of the Church as if it were a Christmas pantomime, and they severally Clown and Pantaloon, burning their own fingers with the hot poker they intend for the police, we can have little to complain of the way our opponents, religious and irreligious alike, are acting.'

Again,—speaking of the S.P.G.—

'The authorities of the S. P. G. have just done a very in-

¹ Another Bishop thus speaks of Mr. Wagner:—

'And once more the Rev. Mr. Wagner, of Brighton, says, "Protestantism as a religion is on its death-bed: it is fast falling, and by God's favour will soon be at an end." This is a Protestant clergyman by profession, a man who belongs to a Church which has no *locus standi* in this country except as the Church of the Reformation, the Church that was purified in the sixteenth century from the errors and corruption of the doctrines of Rome, and which, by God's grace, we will endeavour to hand down pure and unimpaired to those who come after us.'—Speech of the Bishop of Ripon at the Meeting of the Protestant Reformation Society, May 11, 1874.

discreet thing in selecting the Bishop of Bath and Wells to preach the next anniversary sermon on behalf of that society. The S. P. G., faced as it is by another, not to say a rival, organisation in the C. M. S., is compelled to look mainly to the High Church school for support, and yet it chooses as its representative preacher the one prelate whose recent misconduct towards that school has been more sweeping and inexcusable than even that of his colleagues at Durham and Gloucester.’—*Church Times*, January 16, 1874.

Again :—

‘No doubt, a thorough-paced Evangelical does not in the least believe himself to be a sinner, whatever conventional language of self-depreciation he may use at times, but to be an elect saint, with no sins at all. Let it be so.’—*Ibid.*, November 28, 1873.

Again :—

‘We have had much pleasure in studying the reports of the Wolverhampton meeting [of the Church Association] which show us the drunken Helots of Puritanism in full debauch, and serve as a beacon to all decent folk to warn them from such companionship.’—*Ibid.*, December 5, 1873.

Again :—

‘As for the speech of Canon Girdlestone, it surpassed anything we have ever seen in the way of ignorance, intemperance, and libellous inuendo. Fancy the state of a man’s mind who could speak of the *Catechism of Trent*—which is a piece of grave theological writing, drawn up by St. Charles Borromeo—as being “of a very infamous nature ;” or of the *Garden of the Soul* as “that horrible production !” Really

Mr. Girdlestone's friends should look after him.'—*Ibid.*, November 18, 1873.

Once more. The last of these Ritualistic elegancies that shall appear in these pages is taken from the *Church Times* of May 29. The article is too long for insertion entire, and it loses some force by the omission of any part. But the meaning and spirit of the writer may be accurately gathered from the portion that follows. I ask the reader's attention to the whole of it.

‘LAWFUL REPRISALS.

‘We have invariably urged upon our readers the extreme importance of being patient under the accusations and prosecutions directed against Catholics by the Puritan school, and the more than unwisdom it would be to suffer ourselves to be provoked into retaliation. For, seeing how completely unavailing the Devil's weapons in the hands of our adversaries have proved hitherto against us, and how our own unarmed levies prevail against them, we should be like Amaziah importing the worship of the idols of conquered Edom, if we were to adopt their disastrous policy.

‘Nevertheless, we are not bound to sit with our hands before us, nor even to content ourselves with the natural progress of our teaching. It is true that even a revolutionary measure like Dr. Tait's Bill, if carried, is entirely too late to turn the tide of the counter-reformation, and that such an Act would be either a dead letter from the first, like Lord Russell's hapless Ecclesiastical Titles Bill, or would provoke a strong reaction within a very few years, like the Six Articles of Henry VIII. But there is no reason

why matters should be permitted to go so far. It should be borne in mind that there are only two or three of the Bishops who are heartily and willingly engaged in promoting the Bill.

‘The most active assaults have come from one small section, from Bishop Ellicott, who would rather be on the High Church side if he thought it popular; from Bishop Lord Arthur Hervey, who passed for a sort of mild High Churchman when he was an Archdeacon in Suffolk—nice state Suffolk must be in!—from Bishop Fraser, who is no theologian, but who has a consuming passion for talking popular clap-trap; from Bishop Selwyn, whose autocratic temper does not suit with the demands of Catholics for reasonable liberty; and from Archbishop Tait, who simply acts as the mouthpiece of a little clique to which he has delivered himself over.

‘There is probably not one of these prelates who would not tolerate the Ritualist movement to-morrow if they once realised how powerful it is.

‘Why is it, then, . . . that the Bishops take the line which they do? It is because they merely wish for a quiet life. They are most of them elderly men, moderately cultured, with no very definite opinions or moral courage, and exceedingly well off in worldly goods, so they would dearly like to rest and be thankful.

‘The remedy is extremely simple. Henceforward let the Bishops be appealed to from the other side as persistently as they now are from one only. High Churchmen are at the very least double the number of the Puritans, and have tenfold the grievances to complain of. There ought, therefore, to be no lack of materials and writers for letters from aggrieved parishioners. Let us take London, for instance.

138 *The Bishops are Opposed to Ritualism.*

Bishops of the Establishment who, with more or less authority, have *condemned themselves, and forfeited all title to unlimited obedience*, by condemning these developments.'—*Ibid.*, p. 216.

Again :—

'At the outset of the Oxford Movement obedience was claimed for the Church through the Bishops. Workers in the Catholic Revival have now, alas! to show obedience to the Church in spite of the Bishops. The simple-minded conviction that the Catholic Faith and Practice would influence the Episcopal Order, as it has leavened the Presbyterate, has been rudely dispelled. The continued disappointment of years has made us almost indifferent and callous to Episcopal opposition. We now only strive to become forgetful of it.'—*Ibid.* p. 219, note.

Again:—

'I am content to have been able to state my deliberate conviction, that, in the event of Episcopal obedience being placed in comparison either with the avowed theories or with the accepted issues of the great Catholic Revival in the Church of England, we must respectfully but without hesitation, we must firmly but with much humility affirm, that the authority of an individual Bishop is not unlimited.'—*Ibid.*, p. 222.

Once more :—

'I have the greatest possible respect for the office which Bishops hold, which is compatible with half a lifetime of evidence of the way in which many individual members of the Order systematically degrade the office, to suit their own personal ends, to favour their own peculiar opinions, or to

further their own private judgment. . . . An order whose "admonitions" and whose "judgments" are not "godly," how is it possible to "obey reverently," and to follow with "a glad mind and will?" . . . It becomes a question which of the two are to be obeyed—God, in the person of His Church, or man, under the aspect of a Chief Shepherd.

‘I do not think that I at all overstate, and I certainly do not willingly overstate the case, against our spiritual fathers. For I appeal to members of the Society of the Holy Cross to declare whether or not this Catholic Revival has not, as a whole, prospered . . . not by reason of Episcopal support, but in direct opposition to almost every single Bishop who has unfortunately come athwart its Divine (!) course.’—*Ibid.*, pp. 265–268.

The condemnation of Ritualistic innovations by the Bishops is so patent a fact, that it has led not only to such admissions as those above given (whether ‘respectful’ or not the reader will judge) from Ritualists themselves, but, on the part of certain of the delinquents, it has been followed by a tone and deportment towards the Episcopal Bench which is as offensive as can well be conceived. With great regret I give the following illustrations :—

‘The Episcopal boot is so accustomed to descend on every spark of vitality in the stubble of the Establishment, that perhaps,’—&c. &c.—Rev. S. BARING-GOULD, ‘On the Revival of Religious Confraternities,’ in the *Church and the World*, p. 106.

Again :—

‘Courage in the cause of God and the Church is at

present not the distinguishing characteristic of her dignitaries; and it may be questioned whether, when a bill is introduced for the altering of the vestments of the priesthood, the Episcopal mitre should not be abolished also, as antiquated, to make way for the more appropriate symbol of the white feather.'—*Ibid.*, p. 107.

Again :—

'The Anglican prelates have so diligently accumulated straws to break the camel's back, that the poor beast will kick over the load, and decline to submit his back to other burden than that laid on him by Providence—his own hump.'—Pp. 108–9.

Again :—

'Some benevolent person should really start a night school for Bishops, and his first pupil might well be Dr. Fraser. . . . As for the Bishop of Manchester's graver blunders, we forbear from commenting on them, hoping that since he has already got so far as to see no harm in a crucifix, the charitable labours of his spiritual pastors and masters may soon lead him to a juster perception of the truth. In the meantime, can he not be persuaded to indulge in a few "brilliant flashes of silence?"'—*Church Times*, December 5, 1873.

Again :—

'We have three more Episcopal utterances on Confession, namely, letters from Archbishop Thomson and Bishop Temple in answer to memorialists, and an annual pastoral from Bishop Harvey Goodwin. All of them show a curious incapacity to grapple with the subject. As might have been expected, Dr. Thomson, in particular, talks a great deal of nonsense about the "sore perils that have attended private Con-

fession ;” about exceptional cases, popular feeling, and the like.’—*Church Times*, January 9, 1874.

Again :—

‘ For our own part we cannot help feeling some indignation at this last outbreak of stupid, ignorant bigotry,¹ for we are satisfied that, like the crusade against the Athanasian Creed, it is the Bishops who are responsible for it. If their Lordships had but simply held their peace, the quarrel between High and Low would by this have been practically settled ; but just as both sides were settling down into the conviction that neither could oust the other, and that there was nothing to do but to provoke each other to good works, the two Primates must needs galvanize the moribund faction by pretending that its petition, though the most insubstantial of spectres by the side of the petition of 1851, was a really important document. Upon this hint Bishop Baring inaugurated his policy of systematically “ kicking the corporal,” and Bishop Ellicott has egged on a Dissenter to attack Mr. Edwards. As to the result of this plot in the long run, we feel no uneasiness, but we do very much regret the extra couple of years’ animosity and bad blood which the folly of the Archbishops and a few of their least respected suffragans will entail.’—*Church Times*, December 24, 1873.

These passages are sufficiently *remarkable*. But it is a melancholy fact that any of them can have proceeded from the pen of one before whose name the prefix ‘ Reverend ’ occurs !

Here I would gladly leave this subject. But it is necessary to tax the reader’s patience a few moments longer.

¹ The petition of the 60,000 to the Archbishops, &c. (see *infra*).

I cannot, however, proceed without something like an apology. It is with reluctance that I allow these pages to include within them the extracts that follow. But it is desirable that some who are never likely to see the publications from which they are taken, and who could hardly credit, without reading them for themselves, the most unexaggerated description of their character, should be able, for once, to form an opinion of the spirit and style of these Ritualistic periodicals from their own perusal. It must not be supposed that I have selected specially exceptional numbers of the particular newspaper quoted. I requested my agent to procure for me half-a-dozen consecutive numbers, of any date, and from those half-dozen copies, thus selected at random, I have culled the elegant extracts that follow.

I leave the reader to characterise these passages as they deserve.

But one thing is clear—and let it be as clearly noted—that no position, however exalted, and no moral or mental attainments, however elevated, can shield their possessor from the most vulgar and indecent abuse, if only he happen faithfully to protest against the dishonesty of Ritualism.

Let the eminent members of the Episcopal Bench who have come so nobly to the front, and who are therefore so virulently assailed, be well assured that they have the respect and gratitude of every honest, manly, Christian, English heart !

With this preface the reader's attention is invited to the following :

Bishop Ellicott on Ritualism.

‘ Again the annoyance of having to criticise an Episcopal charge unfavourably is forced upon us. Bishop Ellicott has spoken, and we must of necessity speak also. He has just discovered that the Ritualists are endeavouring to counteract some of the evils which were wrought upon the English Church at the Reformation. Wonderful discovery! it is no use now, he says, disguising the fact :—

“ What is, or rather has been, called the Ritualistic movement, has now passed into a distinctly counter-Reformation movement, and will, whenever sufficiently sustained by numbers and perfected in organization, reveal its ultimate aims with clearness and decision. The late notorious petition was a disclosure, imprudent and over-hasty, of what may now be fairly regarded as the ultimate attitude of Ritualism—distinct opposition to the principles of the Reformation.”

‘ Of course his Lordship states the matter in a bald and broad way, which makes his assertion untrue, but accuracy can be as little expected of a man who has only just found out what shrewder men than he knew a dozen years ago, as wisdom from him who on a noted occasion enquired as to the meaning of “ O Sapientia.” “ The principles of the Reformation ” is rather a loose term, and is employed so as to mean anything which the hearer desires it to mean. Of course *the* principle of the Reformation, properly so-called, was the denial of the supremacy of the Pope, but his Lordship, we presume, did not mean that we were trying to overthrow that principle. But there were, we suppose, other principles of the Reformation which, as the Bishop declares, the Reformers “ illustrated by their lives.” Plunder was one. . . . Promise-breaking was another. . . . Religious persecution was

liberties, or as one of the main bulwarks of the Protestant cause throughout Christendom, but also because it has secured to them all the essential truths of Christianity free from the admixture of error and superstition.

To avoid any misunderstanding on the vexed question of Rubrical Revision, the Committee distinctly state that, as a body, they contemplate no action, except so far as to offer the most uncompromising resistance to any proposed changes that may involve a departure from the distinctive principles of the English Reformation.

The Committee call special attention to two points in the controversy—Eucharistic Vestments and the Eastward Position; because many of those who have introduced them openly declare that they are symbolical of Sacerdotal principles; affirming that for this reason they are resolved to defend them at any cost. It is precisely for the like reason that the national resistance should be equally resolute, vigorous, and determined. The issue raised is nothing less than this—the Lord's Supper, or the Sacrifice of the Mass: a Scriptural Ministry, or a Sacrificing Priesthood.

The Anti-Reformation party boldly assert their intention to mediævalise our services; they insist, in the face of legal decisions to the contrary, that the law is on their side, and yet, with strange inconsistency, ask that the law shall be so altered or defined as not to touch them. If in an evil hour these demands should be complied with, the Reformation will be virtually undone; and there can be no reasonable ground for doubt, that any recognition of practices or doctrines repudiated at the Reformation will be the signal for discords and struggles, in comparison with which the present troubles are as nothing.

Though deeply impressed with the gravity of the present crisis, the Committee are sanguine as to the final result. That the nation is resolutely opposed to this organised attempt

to Romanise the Church of England was made abundantly evident by the proceedings in Parliament last session. There is however a danger lest between a somewhat exaggerated respect for the zeal of the Anti-Reformation party, and a shortsighted policy, designed to secure peace where there can be no peace, the present struggle should result in a compromise—a compromise in name, but in reality an unlimited concession of the very points on which the whole matter turns—an actual betrayal and abandonment of the Reformation and its principles. That some such compromise will be attempted is morally certain; and it is not enough that men content themselves with saying that this is impossible; they should feel it their bounden duty to make it impossible.

One way in which the Committee think this may be done is by calling forth a declaration of the National will, to the effect that the Reformation shall not be tampered with—a declaration so strong, as shall render it unmistakably clear, that it is the will of the English people that the English Church shall continue faithful to the principles adopted at the Reformation.

In order to obtain such an expression of the national will, it is desirable that the friends of this movement in every parish should use their utmost exertions. Where practicable, they should form local Committees. The object in view may be promoted in various ways—by public meetings and through the medium of the public press—by memorials to the Crown—by representations to the Bishops—by public declarations—by petitions to Parliament—and by personal communications with individual members. By these means an enlightened public opinion may be guided to a practical issue. Where local Committees cannot be formed, much may be done by individuals who may be willing to devote time and energy to the work.

This Committee will most gladly receive the names of

any persons who in their several localities, large or small, may be willing to act as corresponding members ; and they will readily supply forms of declaration or petition, or any information and aid in their power, to those who are willing to take part in this great work.

In the emergency of a great crisis, the Committee appeal to all classes of Englishmen who value the civil and religious liberty which they enjoy, to support the present movement, and to rally round the banner of the Reformation. The old battle must be fought once more ; the struggle may be sharp and severe ; but under the old colours, with God's blessing, victory is certain.

Signed on behalf of the Committee,

HARROWBY,

Chairman.

Communications to be addressed to the Secretaries,

Rev. JOSEPH BARDSLEY,
J. M. HOLT, Esq., M.P.
Rev. W. E. JELF,

} 40, Queen's Gate
Gardens, S.W.

APPENDIX VIII.

*ADDRESS OF THE ARCHBISHOPS OF CANTERBURY
AND YORK AND TWENTY-FOUR ENGLISH BISHOPS
TO THE CLERGY AND LAITY, MARCH 1875.*

‘Lambeth Palace : March 1.

‘WE, the undersigned Archbishops and Bishops of the Church of England, under a deep sense of the duty that rests upon us of endeavouring to guide those committed to our pastoral charge, desire to address some words of counsel and exhortation to the clergy and laity of our dioceses in the grave circumstances of the present time.

‘We acknowledge, humbly and thankfully, the mercies vouchsafed by Almighty God to the Church of England. By His blessing on the labours of the clergy and laity, our Church has of late been enabled in a marvellous manner to promote His glory and to advance His kingdom, both at home and abroad. If we judge by external signs—the churches built, restored, and endowed during the last forty years; the new parishes formed in that time, especially in our great towns and cities; the vast sums of money voluntarily contributed for the promotion of religious education; the extension of the Church in the colonies and in foreign countries, including the foundation of more than fifty new Sees; the great increase in the number of persons of all classes who by prayers and labour assist in the work of converting souls to Christ—all bear witness to the zeal and earnestness of the clergy and laity of the English Church, an earnestness and zeal which we rejoice to know is by no means

confined to any section or party. We may humbly trust that the inward work of the Holy Spirit of God in the hearts of men—a work which He alone can measure—has been great in proportion to these outward efforts.

‘While, however, we thankfully recognise these abundant mercies and blessings, we cannot but acknowledge with sorrow that serious evils disturb the peace of the Church and hinder its work.

‘One of these evils is the interruption of the sympathy and mutual confidence which ought to exist between the clergy and laity. Changes in the mode of performing Divine service, in themselves sometimes of small importance, introduced without authority and often without due regard to the feelings of parishioners, have excited apprehensions that greater changes are to follow; distrust has been engendered, and the edification which ought to result from united worship has been impeded. The suspicions thus aroused, often, no doubt, unreasonable, have in some cases produced serious alienation.

‘The refusal to obey legitimate authority is another evil in the Church at the present time. Not only has it frequently occurred that clergymen fail to render to episcopal authority that submission which is involved in the idea of episcopacy, but obedience has been avowedly refused to the highest judicial interpretations of the law of this Church and Realm. Even the authority which our Church claims as inherent in every particular or national Church, to ordain and change rites and ceremonies, has been questioned and denied.

‘We also observe with increasing anxiety and alarm the dissemination of doctrines and encouragement of practices repugnant to the teaching of Holy Scripture and to the principles of the Church, as derived from Apostolic times and as authoritatively set forth at the Reformation. More especially

we call serious attention to the multiplication and the assiduous circulation among the young and susceptible of manuals of doctrine and private devotion, of which it is not too much to say that many of the doctrines and practices they inculcate are wholly incompatible with the teaching and principles of our Reformed Church.

‘Further, we feel it our duty to call attention to the growing tendency to associate doctrinal significance with rites and ceremonies which do not necessarily involve it. For example, the position to be occupied by the minister during the Prayer of Consecration in the Holy Communion, though it has varied in different ages and different countries, and has never been formally declared by the Church to have any doctrinal significance, is now regarded by many persons of very opposite opinions as a symbol of distinctive doctrine, and, as such, has become the subject of embittered controversy.

‘We would seriously remind our brethren of the clergy of the solemn obligation which binds us all to be ready to yield a willing obedience to the law of the Church of England, of which we are ordained ministers, and to recognise the necessity of submitting our own interpretations of any points in the law which may be considered doubtful to the judicial decisions of lawfully constituted Courts. We, the clergy, are bound by every consideration to obey the law thus clearly interpreted; and to decline to obey when called upon by lawful authority is to set an example that cannot fail to be most injurious in its influence and effects. We are convinced that the number of those who would refuse such reasonable obedience is small, and that the vast majority of the clergy and laity of the Church of England are thoroughly loyal to its doctrine and discipline. We fully recognise the difference between unity and an overstrained uniformity, and are well aware that our Church is rightly tolerant of diversity, within

certain limits, both in opinions and practices. We would not narrow in the least this wise comprehensiveness; but liberty must not degenerate into licence and self-will; as fundamental truths must not be explained away, so neither must those clear lines be obliterated which separate the doctrines and practices of our Reformed Church from the novelties and corruptions of the Church of Rome.

‘We live in an age which prides itself on freedom of thought and emancipation from the control of authority. In every portion of Christendom men are more disposed than ever to run into extremes of opinion and practice. While, on the one hand, fundamental truths are increasingly neglected or denied, vain attempts, on the other, are made in many quarters to meet this infidelity by the revival of superstition.

‘Under these grave circumstances we solemnly charge you all, brethren beloved in the Lord, to cultivate a spirit of charity and mutual forbearance, laying aside dissension and disputes which must issue not in the victory of one party over another, but in the triumph of the enemies of the Church and, indeed, of those who are enemies to the faith of Christ. We exhort the clergy not to disquiet their congregations by novel practices and unauthorised ceremonies, and to discountenance those who seek to introduce them. We entreat the laity not to give way to suspicions in regard of honest efforts to promote the more reverent worship of Almighty God in loyal conformity with the rules of the Book of Common Prayer. Surely this is not a time for estrangement but rather for drawing closer together the bonds between the clergy and their parishioners, when vice, ignorance, infidelity, and intemperance are calling for united prayer and united effort on the part of all who hold the faith of Christ crucified and love and serve Him as their common Lord.

‘Let us all then, both clergy and laity, be faithful to the

doctrine and discipline of our Church, founded as they are on Holy Scripture, and in accordance with the teaching and practices of the Primitive Church. We entreat all whom our words may reach to strive together with us in prayer to Almighty God, that as there is but one Body and one Spirit and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify God, through Jesus Christ our Lord, Amen.

' A. C. CANTUAR.,	' J. HEREFORD,
' W. EBOR.,	' W. C. PETERBOROUGH,
' J. LONDON,	' C. LINCOLN,
' E. H. WINTON.,	' ARTHUR C. BATH and WELLS,
' A. LLANDAFF,	' F. EXON.,
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' H. WORCESTER,	' R. CIOESTER,
' C. J. GLOCESTER & BRISTOL,	' J. ST. ASAPH,
' WILLIAM CHESTER,	' J. R. ELY,
' T. L. ROFFEN.,	' W. BASIL ST. DAVIDS,
' G. A. LICHFIELD,	' HORACE SODOR and MAN.'

APPENDIX IX.

LETTER OF THE BISHOP OF DURHAM ON THE FORE-
GOING EPISCOPAL ADDRESS.

To the Editor of the *Times*.

Auckland Castle, March 8th, 1875.

SIR,—The address from the Episcopal Bench which has been published in your journal of to-day, and which must attract much attention, comprises the signatures of all the Bishops except two, and, as I am one of the defaulters, I must ask your permission to avail myself of your columns in order to state the reasons which prevented me, although most unwillingly, from signing the document.

I could not agree with the paragraph which has reference to the Eastward Position, as it seems to declare that the position occupied by the minister during the Prayer of Consecration has not any doctrinal significance, notwithstanding the fact that the avowed object of its introduction on the part of the Sacerdotalists has been to teach by this symbol that the minister is a sacrificing priest; and the further fact that more than 5,000 clergy, and tens of thousands of the laity, have protested by their signatures against this position as a symbol of mediæval doctrine.

Nor could I, with any confidence, declare 'that the *vast majority* of the clergy and laity of the Church of England are thoroughly loyal to its doctrine and discipline.' I believe this assertion to be true as regards the laity, but I doubt whether it applies to the same extent to the clergy.

‘But my chief objection to the manifesto is that it is so indefinite in its statements, so feeble in its conclusions.

‘It tells of ‘the grave circumstances of the present time,’ of ‘serious evils disturbing the peace of the Church and hindering its work,’ of ‘increasing anxiety and alarm with reference to the dissemination of doctrines and encouragement of practices repugnant to the teaching of Holy Scripture, and to the principles of the Church.’ And then it contents itself with a few generalities which none will apply to themselves, and with a censure of certain manuals which have been so recently and so well exposed and condemned by the public press. The clergy are kindly exhorted not to disgust their congregations ‘by novel practices and unauthorised ceremonies;’ and the laity are gently rebuked for retaining ‘unreasonable suspicions,’ are bid ‘to cultivate a spirit of forbearance,’ and are entreated to believe that the varied mediæval ceremonies which are introduced are ‘honest efforts to promote the more reverent worship of Almighty God.’

‘But this address of almost all the members of the Episcopate of the *Reformed* Church of England dares not venture to alter a single word with reference to the two most serious errors which are the cause of the ‘embittered controversy’ of which it speaks, viz., the extensive teaching of semi-Romish doctrine as to the presence of our Lord in the elements of bread and wine, and the introduction of auricular confession by a large number of the clergy. Does such an address sufficiently meet the real perils which at present surround the Church? Is it in any measure adequate to the occasion? What good can it do? Will it bring to their senses those who boastfully parade their defiance of the authority of their Bishops, and of the judgment of the law courts? Will it allay the fears of many true-hearted Churchmen who watch with alarm the insidious and rapid inroads of mediæval doctrines and ceremonies? Will it mitigate the distress of

those who are driven from their parish church by the unscriptural teaching and mummeries of some Romanising priest, to be assured that many churches are being built, and that 'there are clear lines which separate the doctrines and practices of our Reformed Church from the novelties and corruptions of the Church of Rome'?

'Had the allocution been, in my judgment, only useless, I should certainly not have separated myself from my Episcopal brethren, which I now do with much sorrow. But the document appears to me mischievous, because it minimises or ignores the greatest danger, at a time when the clergy and laity need to be most distinctly warned that the foe is already within the camp. I readily allow that the address is amiable, and well-intentioned, and quite as distinct in its note of warning as could be expected from a bench itself divided in opinion; but it is because it utters so uncertain a sound, shrinks from condemning with outspoken faithfulness the grave errors which are being propagated by many ministers of our Church, and by its undecided tone will prove a great discouragement to the many clergy, and still more numerous laymen, who have been earnestly contending for the faith of the Protestant Reformed Church of England, that I have found myself unable to append my signature.

'Yours faithfully,

'C. DUNELM.'

APPENDIX X.

THE debates on the Public Worship Regulation Bill mark so important an era in the Ritualistic movement, and members of both Houses showed so clear a perception of the facts of the case and such a just appreciation of those facts, that it is thought well to give in this appendix a few extracts—unavoidably brief—from those debates. They are taken from the ‘Times’ report, which is always marked by much accuracy, and usually by equal impartiality.

*Debate in the House of Lords, June 4, 1874, on the
Motion that the Bill be Committed.*

ARCHBISHOP OF CANTERBURY.

‘The question was ripe for legislation. He had laid before their Lordships the reasons which had made the united bishops bring that measure forward, and if they failed in receiving their Lordships’ approval for taking some step that night they would fail altogether. He felt almost convinced that that was the turning point at which their Lordships were to declare *whether they were anxious to maintain the principles of the Reformation, or whether they would allow the ancient Church of England to drift away from those moorings which had kept her safe through many a storm.*’

On division there appeared—

For going into Committee	137
For the Duke of Marlborough’s amendment	29

Majority	<u>108</u>
--------------------	------------

*Debate on Third Reading in the House of Lords, June
25, 1875. 'Times' Report, June 26.*

LORD SELBORNE.

' The fact of the existence within the Church of an active, aggressive, and revolutionary party—not the High Church party—of a party which certainly did not hide their light under a bushel, who were active, aggressive, open in speech, open in action, and distinctly a revolutionary party—rendered it impossible for those who were responsible for the protection of the Church against revolution to acquiesce in the continuance of that state of things without attempting to put an end to it.

' We sometimes heard of large congregations which were attracted by these [Ritualistic] practices, but his own conviction was that for hundreds who were attracted by them thousands were repelled. He heartily rejoiced in the occurrence of the present debate, and he should rejoice still more if, by means of this bill, or by any other means, existing evils could be corrected, and corrected in time.'

EARL GRANVILLE.

' It was admitted on all hands that the present bill was merely intended to facilitate procedure and to cheapen law, but he hoped it would put a stop to those extreme Ritualistic practices which had given rise to such angry feeling throughout the country, and which had been so disadvantageous to the Established Church.'

ARCHBISHOP OF CANTERBURY.

' This bill was introduced, *not rashly, but after very serious consideration, in a larger meeting of Bishops than*

he had ever before seen assembled. There was scarcely a dissentient voice among them as to the necessity for taking such steps as had since been taken.'

Debate in the House of Commons on Second Reading.

'Times,' July 10.

MR. HOLT

'brought no charge against any party in the Church of England, and especially he brought no charge against the High Church party, many of whom entirely repudiated the objectionable practices that had sprung up recently; but there were certain individuals who were endeavouring to abolish the principles of the Reformation, which had been accepted by the majority of the people of this country 300 years ago, and which had since been so deeply rooted in their affections, and whose practices had been condemned by the courts of law, by the Bishops, by Convocation, and by the majority of their parishoners. The Archbishops of Canterbury and York had given it as their deliberate opinion that the danger that was apprehended from attempts to overturn the principles of the Reformation was real; and if further evidence on the subject was required, it would be found in the journals and in the writings of those who sought to restore the Church of England to the state in which she was before the Reformation. However few they might be, there was an organised attempt—he might almost call it a conspiracy—to upset the established order of things; and that fact, he conceived, was sufficiently alarming to cause the House of Commons to consider carefully any measure that might be brought forward with a view of checking their proceedings. Delay and supineness on the part of the friends of the Reformation would enable the individuals to whom he

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MR. WALTER

‘some years ago passed a Sunday in a watering-place in the South of England, where he attended a church where the services were conducted on these [Ritualistic] principles. (An hon. member.—“Brighton?”) No, it was not Brighton. He might mention that he was brought up in what was called the High Church school, and that he had read a great deal of theology on that side of the question, but in the church he had just mentioned his eyes and his ears were so offended that had he spent another Sunday there he would have rather gone to the Presbyterian church. (Hear, hear.)

[After quoting passages from Ritualistic writers which will be found given *ante* pp. 19, 15, 16, and 207, the hon. member proceeded:—]

‘Let the House connect all these things with that which was at the bottom, and which it was the object of these men to implant in the minds of rising Churchmen, namely, the whole doctrine of Sacerdotalism. That theory included everything in the nature of priestly power and its consequences from which the Reformation had set us free. We heard nothing now but the word “priest;” we never heard of the communion-table, but always of “the high altar.” (Hear, hear.) Now he would like to tell the House how a great theologian, whose authority his right hon. friend, if he were there, would be the first to acknowledge—he meant Richard Hooker, the author of the immortal work on *Ecclesiastical Polity*—spoke of the words “priest” and “presbyter.” Hooker, a name of the highest authority in the English Church, said he preferred the word “presbyter,” which he considered to mean “spiritual father;” that it was more in keeping with the whole tenour and substance of the Gospel than the word “priest,” and he literally apologised to the Puritans for using the word “priest,” because the doctrine of sacrifice which the

word "priest" was supposed to convey was no more conveyed to the mind of the Church of England by the word than the idea of an old man by the word "senator" or "alderman." (Hear, hear.) That was the expression of one of the greatest minds in the English Church, a mind as pre-eminent in theology as Bacon in philosophy or Burke in politics. (Hear, hear.) Now, he would ask, had not the Archbishops a right to reply to the right hon. gentleman who objected to this bill, "What have I now done? Is there not a cause?" Most assuredly there was, and they all knew it. Hon. members being there to-day, and the suspension of the Standing Orders, proved that there was a cause. (Hear, hear.)

'There were churches in this land in which the utmost pains had been taken to indoctrinate our youth who knew nothing of theology, not with the principles of the Reformation, which they were taught to hate, but with the principles of mediæval theology, which was nothing more or less than the whole doctrine of the Church of Rome. (Cheers.) All must have known instances where, after a course of such teaching, young women, and sometimes young men, had their minds so influenced that they suddenly disappeared and went away, perhaps to Boulogne, where they were received in the arms of a Roman Catholic priest, who no doubt smiled in utter scorn at the folly of a Church which could permit its churches to be used as mere nurseries for his own. (Cheers.)

'But while he condemned those doctrines and desired to see those who taught them expelled, if necessary, from the English Church (hear, hear), he did not wish to say one word disrespectful to his Roman Catholic friends. (Hear, hear.) He would go further and say he knew among his Roman Catholic friends, some of whom were among the oldest friends he had, instances of far greater delicacy in abstaining from putting doctrinal books of their own into the hands of young Protestant friends than would be practised by the party in

the Church of England who held ritualistic views. (Hear, hear.) Believing as he did those views to be inconsistent with the principles of the Reformation, and that the people of this country would infinitely prefer to see the Church dis-established than those doctrines authorised and sanctioned, he would give his most hearty support to the bill in every stage of its progress, and he most earnestly trusted that it might be carried into law.' (Cheers.)

MR. W. E. FORSTER

'quite agreed with his hon. friend the Member for Berkshire that if ever it should be considered by the people of this country that the Church was not a really Protestant Church—if a party prevailed in it which did not really hold Protestant principles, the very next day the Church would cease to be a State Church.' (Cheers.)

'No measure could be more important both in principle and administration than this.'

VISCOUNT SANDON.

'The right hon gentleman (Mr. Forster) had done well to call attention to the fact that this bill had been brought in to meet a very grave condition of affairs, to which it would be folly and affectation to shut their eyes. A very solemn compact had been entered into between Church and State, which was to be found in one of the most solemn Acts of Parliament in the Statute Book, and that compact rested on the observance of the Prayer Book and the rules enjoined in it. (Hear.) The words employed in the 14th of Charles II. were as follows :—

“No form or order of common prayer, administration of sacraments, rites, or ceremonies shall be openly

used in any church, chapel, or other public place other than what is prescribed and appointed to be used in and by the said book."

'These were the words as they stood upon the Statute Book, and it was upon that, as he understood it, that the compact that at present existed between the State and the Reformed Church was based. Everyone would acknowledge that the law must be obeyed; and he entirely demurred to the statement that it was of importance only to the members of the Church of England whether obedience should in this respect be paid to the law. It was the duty alike of Nonconformists, of Roman Catholics, and of members of the Established Church to see that in a free state any law which stood upon the Statute Book should be obeyed. (Hear, hear.) It was a matter of the gravest importance that they should, on all sides, stand up for obedience to the law. The question then arose as to whether there was a danger of this compact between the Church and State being broken. If the House would bear with him for a minute or two he trusted that he should be able to show that the danger was a real one.

[The Hon. Member then quoted the Archbishops, in their reply to a memorial from 60,000 lay members of the Church,¹ the Rev. J. Burgon, Mr. Nugee,² the Rev. Orby Shipley,³ and the 'Church Times,' and thus concluded:—]

'He had never concealed his views upon Church matters, and he would do nothing to shut out the High Church party, the Broad Church party, or any of those various parties which had contributed so much to the power with which the Church of England had been enabled to spread Christianity throughout the land; but when he saw a party rising which was entirely alien to those principles upon which the compact between Church and State was founded, he had no

¹ See page 12.

² See page 9.

³ See page 18.

alternative but to approve, even if he could not accept, every one of its provisions, a bill which had been prepared by the two great heads of the English Church, and which had for its object the one great principle of obedience to the law.' (Cheers.)

MR. RICHARD.

'This bill was directed against one particular class of persons in the Church of England. There was no attempt to disguise that. But the bill did not touch the whole of the mischief. It dealt only with outward forms, with questions of church architecture, ecclesiastical vestments, ceremonies, and gestures; but everyone knew that those who promoted this movement in the Church of England attached importance to those things only as symbols of certain doctrines. (Hear.) Those at the head of the movement acknowledged that these outward forms had no value beyond being the means of conveying to the minds of the people the inward and spiritual meaning which lurked underneath. The Bishop of London, in his charge of 1871, had stated that this party sought to be regarded as the antithesis and antidote of the Reformation, that they disparaged the Holy Scriptures unless supplemented and explained by Catholic teaching, that they complained of the Thirty-nine Articles as an unfair burden, that they again taught the Seven Sacraments, enjoined absolution and confession and prayers for the dead, and more than hinted at purgatory. If he had been asked thirty years ago whether these were the doctrines of the Church of England he should have unhesitatingly answered no. He did not know whether he could say so now, but he would venture at all events to say that they were not the doctrines of a Protestant Church—(cheers)—or the doctrines of the Reformation.' (Cheers.)

MR. GOSCHEN

‘believed that he was speaking the feelings of many members of that House when he said, “Would that the language of Parliament, held on this occasion so emphatically, so unanimously in most respects, so loyal to the Church, and so anxious for its interests, might reach the opponents of the bill as a friendly, but as a kindly warning—(Hear, hear)—for he feared that there were many opponents of the bill who came in contact only with unanimous and enthusiastic congregations, who had not the means which members of that House had of knowing what was the real and true sense of the laity of the country upon this question. (Hear, hear.)

‘What were his motives in voting for the second reading of this bill? They were these—that in a State Church they must face the enforcement of State laws. He did not say that they must enforce them against one section or one side only; but so long as laws existed they must be obeyed. (Hear, hear.) They could not stand by after such speeches as had been delivered by the Member for Merthyr and say that they were afraid to enforce the law. They could not permit a mutiny against the Episcopate in an Episcopal church. They could not allow a mutiny against a national law in a national church. (Cheers.)

‘What was wished by the supporters of the bill was—as it was most eloquently expressed by the Hon. Member for Oxford—that the formularies of the Church and the entrance to it should be broad, but that the breadth should be within the law, and not at the discretion of individual clergymen.’

MR. DISRAELI.

‘It is not the object of this bill to attack any of the legitimate parties in the Church. (Cheers.) Were it so, I cer-

tainly should not have facilitated the discussion of its merits in this House. (Hear.) I take the object of this bill, whose forms, if it be enacted, will be applied and extended impartially to all subjects of Her Majesty, to be this—to put down Ritualism. (Cheers.) The right hon. gentleman the Member for Greenwich says he does not know what Ritualism is, but there I think the right hon. gentleman is in an isolated position. (Cheers and laughter.) That ignorance is not shared by the House of Commons or by the country. (Hear, hear.) What the House and the country understand by Ritualism is, practices in the Church to which they are not used, but which they believe are symbolic of doctrines which are most uncompromisingly expressed and acknowledged by writers of that school. (Hear, hear.)

‘ I can say most sincerely that I have never addressed any body of my countrymen for the last three years without having taken the opportunity of intimating to them that a great change was occurring in the politics of the world; that it would be well for them to prepare for that change, and that it was impossible to conceal from ourselves that the great struggle between the temporal and spiritual power which had stamped such indelible features upon the history of the past was reviving in our own time. (Hear, hear.) I never spoke upon these subjects with passion, nor did I seek in any way, at any time, to excite such feelings in the minds of those I addressed. I spoke upon a matter which it was difficult for the million immediately to apprehend, and therefore it was not a topic introduced in order to create political excitement. (Hear.) I speak from strong conviction and from a sense of duty, when I say that I wished to direct the public mind as far as I could to the consideration of circumstances in which it was so deeply interested, and which could not fail to influence the history of the country. (Hear, hear.) I said then that it appeared to me

to be of the very utmost importance—and I am speaking now of the time when I addressed a large body of my countrymen, as lately as autumn last—I said then, as I say now, looking to what is occurring in Europe, looking at the great struggle between the temporal and spiritual power which has been precipitated by those changes, of which many in this House are aware, that in the disturbances and possible disasters which may await Europe, and which must to a certain extent sympathetically affect England, it would be wise for us to rally on the broad platform of the Reformation, believing, as I do, that those principles never were so completely and so powerfully represented as by the Church of England, and that without the learning, authority, wealth, and independence of that Church they would by this time have dwindled into nothing. But I confess I have looked forward, not without deep regret and apprehension, to the discussions which now occupy us, and which will much more occupy our time in the future, and with that sense of responsibility to which any man whose mind is open to the vast consequences involved cannot be blind. I have carefully considered the bill under discussion. It is a bill—to use a phrase of which I have just availed myself—to put down Ritualism. The right hon. gentleman opposite does not know what Ritualism means, but I have adverted to acts and writings which, combined together, have assisted the people of England to arrive at a conclusion on the subject. I wish, I may add most sincerely, that all should understand that if I make the slightest allusion to the dogmas and ceremonies which are promulgated by the English Ritualists, I do not desire to make a single observation which could offend the convictions of any gentleman in this House. Whether those doctrines which were quoted from authoritative writings by the Hon. Member for Berkshire are or are not adopted by them, as doctrines held by members of the Roman Catholic Church I am

prepared to treat them with reverence. What I object to is, that they should be held by the ministers of a Church who, when they enter that Church, make a solemn compact with the nation—(Hear)—that they will utterly reject them. (Hear, hear.) The false position in which we have been placed by a very small but a most able and powerfully organised body, who call themselves clergymen of the Church of England, is one which is unintelligible to the country, and one of which, in my opinion, we ought to get rid. (Hear, hear.)

‘ I have given the subject my most anxious consideration—more anxious consideration, probably, than I have given to any question which has occupied my attention during the many long years of my political life—and I have more and more, especially within the last few days, been of opinion that it would be highly desirable that this question should be settled during the present session. (Cheers.) I shrink, I must say, from the religious and ecclesiastical agitation which I see before me, and the consequences of our neglecting to fulfil what I think may be considered to be our duty in the present instance (Hear, hear), to pass a measure temperate and moderate, I believe, in its scope, as I know it to be so in its conception. If we refuse to pass this bill, which is essentially conciliatory, we may find ourselves called upon to contend with far greater difficulties, and obliged to apply as a remedy measures of a character far more stringent—measures of a character which we dare not wish to associate with those sentiments which Hon. Members on both sides of the House equally honour and appreciate—sentiments of goodwill to our neighbours with regard to those religious opinions which they may respect and revere. (Hear, hear.) I have announced that so far as I am concerned—and I am speaking for myself only, but strongly for myself—(Hear, hear)—the House will have on Friday the opportunity of deciding on the Resolution, and the possible bill of the Right Hon.

gentleman. My opinions on the Resolutions have been expressed already, and it is not necessary for me to repeat them; but to those resolutions I repeat I shall give an uncompromising opposition. If they are unsuccessful, so far as I am concerned—believing that it is for the advantage of the Church, and certainly for the welfare of the country, that we should, if possible, apply a remedy without loss of time to an evil now universally acknowledged by all parties and all schools of religious thought in this House—I shall hope that, by the assistance of this House, the learned Recorder may have the opportunity of carrying the bill he has introduced.’ (Great cheering.)

MR. HUSSEY VIVIAN.

‘It had never happened to him, during the twenty-two years he had occupied a seat in this House, to see such an unanimous feeling throughout the House in favour of any measure.’

MR. RUSSELL GURNEY.

‘Feeling as he did the immense importance of putting a check at once to an openly avowed disobedience to the law, he trusted that the House would, at any sacrifice of convenience, pass the bill this session. He himself would probably be the greatest sufferer by such a course, but in asking the House to promise it he was considering the interests of peace in our Church and of order and good government.’ (Hear, hear.)

Debate in the House of Commons on the question of accepting or rejecting the Lords’ Amendment.—‘Times,’ Thursday, August 6, 1874.

MR. DISRAELI.

‘I agree with the hon. gentleman who has just concluded

(Sir W. Harcourt) that this is one of the gravest questions that has ever been brought before Parliament—at least in my experience. My right hon. friend the Recorder has told us, in moving that the amendment of the Lords be accepted by this House, that upon our decision depends the fate of the bill. What is this bill? I have endeavoured before to describe it as a bill to put down Ritualism, and some have accepted that description. I am here to repeat it, because I believe it is a true and accurate description of its purpose. It has been asked, “What is Ritualism?” I think the answer to that question is clear and short. I mean by Ritualism the practice by a certain portion of the clergy of the Church of England of ceremonies which they themselves confess are symbolical of doctrines which they are pledged by every solemn compact which can bind men to their sovereign and their country to denounce and repudiate. (Cheers.) And of all the false pretences of this body of men there is in my opinion none more glaring and pernicious than their pretending they are a portion of the High Church party of England.’ (Hear, hear.)

MR. GLADSTONE.

‘The right hon. gentleman goes on to denounce those who, as he says, have pledged themselves to support the doctrines of a particular religion, and who are endeavouring, by means of symbols and otherwise, to substitute other doctrines. As far as the substance of this statement is concerned I cannot find any fault in it whatever. . . . I admit the substance of his statement to be, as far as I can judge, unquestionable.

‘I have great pleasure in agreeing with my hon. and learned friend, and with the Recorder, in the statement made with respect to the Church of England. They say it is a

- the directions contained in the Book of Common Prayer relating to the performance, in such church or burial ground, of the services, rites, and ceremonies ordered by the said book, or has made or permitted to be made any unlawful addition to, alteration of, or omission from such services, rites, and ceremonies—

such archdeacon, churchwarden, parishioners, or such inhabitants of the diocese may, if he or they think fit, represent the same to the bishop by sending to the bishop a form, as contained in Schedule (B) to this Act, duly filled up and signed, and accompanied by a declaration made by him or them under the Act of the fifth and sixth years of the reign of King William the Fourth, chapter sixty-two, affirming the truth of the statements contained in the representation : Provided, that no proceeding shall be taken under this Act as regards any alteration in or addition to the fabric of a church if such alteration or addition has been completed five years before the commencement of such proceedings.

9. Unless the bishop shall be of opinion, after considering the whole circumstances of the case, that proceedings should not be taken on the representation (in which case he shall state in writing the reason for his opinion, and such statement shall be deposited in the registry of the diocese, and a copy thereof shall forthwith be transmitted to the person or some one of the persons who shall have made the representation, and to the person complained of), he shall within twenty-one days after receiving the representation transmit a copy thereof to the person complained of, and shall require such person, and also the person making the representation, to state in writing within twenty-one days whether they are willing to submit to the directions of the bishop touching the matter of the said representation, without appeal ; and if they shall state their willingness to submit to

the directions of the bishop without appeal, the bishop shall forthwith proceed to hear the matter of the representation in such manner as he shall think fit, and shall pronounce such judgment and issue such monition (if any) as he may think proper, and no appeal shall lie from such judgment or monition.

Provided that no judgment so pronounced by the bishop shall be considered as finally deciding any question of law so that it may not be again raised by other parties.

The parties may, at any time after the making of a representation to the bishop, join in stating any questions arising in such proceedings in a special case signed by a barrister-at-law for the opinion of the judge, and the parties after signing and transmitting the same to the bishop may require it to be transmitted to the judge for hearing, and the judge shall hear and determine the question or questions arising thereon, and any judgment pronounced by the bishop shall be in conformity with such determination.

If the person making the representation and the person complained of shall not, within the time aforesaid, state their willingness to submit to the directions of the bishop, the bishop shall forthwith transmit the representation in the mode prescribed by the rules and orders to the archbishop of the province, and the archbishop shall forthwith require the judge to hear the matter of the representation at any place within the diocese or province, or in London or Westminster.

The judge shall give not less than twenty-eight days' notice to the parties of the time and place at which he will proceed to hear the matter of the said representation. The judge before proceeding to give such notice shall require from the person making the representation such security for costs as the judge may think proper, such security to be given in the manner prescribed by the rules and orders.

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